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memo

FROM KOREA

THIRD CHRISTMAS

TRUCE LINE, Korea—This is the third Christmas week in Korea for Sergt. Forrest Jennings—and, by all odds, the only one he has really enjoyed.

Jennings and his platoon are tenants of a small piece of Korean real estate, a fingerlike ridge pitted with trenches and scarred by oddly shaped mounds of freshly dug yellow dirt. Looking out over one side of the finger, you can see the plains stretching toward the slashed face of Old Baldy, the last battleground of many an American soldier. Over the other side, you see a peaceful village of tents and Quonset huts, nestling at the foot of the ridge. The village is home to Jennings and his company now whenever they are not digging, training or standing guard on Korea's "quiet front."

Jennings, a tall, seasoned veteran, from Findlay, Ohio, listened casually to the muted thunder of U.N. artillery firing for practice a few miles away, and he recalled the other Christmases he had spent in Korea.

In 1950, his regiment was fighting a rear-guard action against the Chinese as the Eighth Army retreated south through Seoul. On Christmas Eve, two truckloads of presents, delayed by the headlong withdrawal, had arrived along with turkey and other delicacies. A tree was decorated with strips from a gaily colored cotton blanket. Jennings recalls: "We talked a lot about Pusan, here we come," but most everyone was getting mad at the idea of the Chinese pushing us around."

The Sergeant was not in Korea for Christmas, 1951, but he brought up a friend who had been. Sergt. Eugene Freeman, of Baltimore, was with this regiment in the "Iron Triangle." "We were under heavy fire all day Christmas," Freeman recalled.

A year later, in 1952, the regiment was still fighting in the Kumhwa hills.

This year there is peace. Getting ready for Christmas of 1953 consumed time and energy that the GI's couldn't spare in former years. In past Decem-

bers, a helmet was passed down the trenches and through the bunkers to get up a Christmas lunch. Men tossed in their spare cash. This December, voluntary collections were made at the pay tables.

The company, regiment and division carefully co-ordinated plans to buy gift for Koreans in orphanages and hospitals. A battalion of the regiment, using



SENTRY IN KOREA

... just in case

mail-order catalogue, chipped in to buy complete winter outfits for 114 orphan girls, Korean soldiers, integrated into two companies, each contributed a full month's pay. Many of the American asked their families to slip food and clothing to them for Korean youngsters.

The men clambered up the steep hill to collect firewood for the orphanage. They brought back small fir trees and used old beer cans to fashion decorations. Thousands of Korean orphans may we remember Christmas of 1953 as a rare bright spot in an otherwise cheerless life.

For Sergeant Jennings and his platoon these Christmas preparations were strictly extracurricular. Their days and nights are full, even without holiday plans. Some days they are on guard duty, man-

ning the machine guns and rifle pits. On other days they are training with their weapons, practicing assault tactics on tear-by hills or building emergency supply trails to their new positions. One unit in the company carries out regular night patrols between positions and up and along the demilitarized zone.

The first snows have already fallen and the nights are bitterly cold on the Korean mountain heights. Hand warmers and vacuum boots have reduced cold injuries, but a GI on the quiet front must massage his feet and keep his clothes dry with the same meticulous care as when the shooting was going on.

Security is still a basic fact of life. Camouflage conceals many of the roads where they twist out of the hills into the open plain. A strict blackout is observed all along the front, and trucks turn out their headlights as they approach the defense lines. One sees warning signs: "If you let your weapon rust, keep your coffin clean." It is a court-martial offense to be without a weapon, and rifles are carefully stacked by bunkers each night.

When Jennings gets a new recruit, his first lecture is on alertness. He says, "If the Chinese hit us, you won't have time to get out of your sack and stroll up to the bunker. You'll be lucky if you have two minutes' warning."

When the pressure lets up slightly, Jennings walks up to one of several observation posts to study the terrain where he will fight if war comes again. The desolation he sees is immense. Sandbags have been torn open in some areas and dynamited in others. Trenches twist across the valley and up the pitted slopes where fighting raged a few months ago. Scattered poplars, stripped of their foliage, still stand upright. Rusted hulks of burned-out tanks and the yellow markers of the demilitarized zone are the twin signatures of war and peace.

Through high-powered glasses, Jennings can see groups of Chinese soldiers, practicing assault tactics. U. S. observers scan every foot of the enemy-held hills. Chinese sit on top of their fortifications and study our expanding defenses.

The Reds have just completed a four-mile highway on the reverse slope of a major hill position near this sector of the front. The highway was built entirely by hand labor, as were the clusters of mud and straw huts that they use for permanent barracks.

Enemy activities do not discourage Jennings and his platoon. They look at the Communist and the U. N. defense systems and are convinced that neither side will begin the war again. But there was something grim about the advance planning for the turkey-and-trimmings dinner on Christmas Day. Orders went out for the men to eat in shifts so there would always be GI's on the front line—ready for anything.



HOW THOSE

services in Korea also started the clothing drive sponsored by the Rotary Club of Junction City, Kansas. It came from Lieutenant General I. D. White, U. S. Army Corps commander, and it resulted in 1,000 pounds of new and used clothing being sent to Korean needy.

DARK-HAIRED Joung Won and fair-skinned Ernst, like hundreds of other children in Korea and West Germany, don't have many clothes. All they have, in fact, is what they're wearing. But things are a little better for them now. Some Rotarians heard of their plight and decided to help.

For many Clubs, the desperate need of these children for clothing—underwear, socks, diapers, and other items—came through Rotary channels. To the Central Office in Chicago had come appeals for aid to refugees in West Berlin from the Mayor of Berlin and from the International Rescue Committee headed by Admiral Richard E. Byrd. For the ill clothed of Korea, an appeal had been received from a civil assistance officer in Seoul. These urgent requests were passed on to Rotary Clubs. What followed in many Rotary communities is told in photos and text on these pages.

Not all Rotary relief help sprang from these appeals, however. In Frankfort, Indiana, the Rotary Club's "Clothing for Korean Children" campaign began with a letter written by First Lieutenant Harold J. Compton, a U. S. Army medical officer in Korea—and a Frankfort Rotarian—to the folks back home. Korea's children, he told them, were "in dire need of all the clothing they can obtain." Then he asked if his Rotary Club could help them. The answer, as given by Rawlings V. Ransom, 1952-53 Club President, his fellow Rotarians, and the people of Frankfort, is portrayed pictorially on this page.

Back home in Indiana between military assignments, Lieutenant Compton later thanked all who helped, and said, "It was a great feeling to see those kids getting all that clothing because they really needed it. It was undoubtedly more clothing than any had even seen before."

A letter from a member in the armed

Lieutenant General I. D. White, honorary Junction City, Kans., Rotarian, passes out clothes fellow Rotarians sent to Korea.



Happiness—ranging from shy little smiles to full-hearted laughter—is seen here as 125 cartons of clothing arrive at the Daihan Orphanage in Seoul, Korea, from the Rotary Club of Frankfort, Ind. Seated in foreground and holding a pert Korean lass is Lieutenant Harold J. Compton, a Frankfort Rotarian, whose letter home started the Club's campaign.



In her new white dress—she put it on the moment she got it—this chubby Korean girl sings a song for Lieutenant Compton. It's her way of saying, "Thanks to all."



Peeking into a partly opened carton from Frankfort, two Korean "small fry" release some of their pent-up eagerness to see what their American friends sent to them.



Stacked more than six feet high are some 125 boxes of clothing, weighing 5,000 pounds, that the Frankfort Rotary Club collected and shipped to Korea at a cost of \$500. Here Rotarians Ross Alter (left) and Paul Sertain are labelling the cartons for shipment.

RJF

Life of South Koreans will be rugged for years

heavy machinery is arriving for the mines and textile mills, but five years from now Korea's manufacturing will represent only 14 per cent of national production, an increase of 5 per cent.

In the Communist North, neither China nor the Soviet Union is paying off pledges to rebuild the country. Peiping made the gesture of canceling North Korea's war debts and Russia agreed to postpone collecting wartime credits. But these things cost the Russians and the Chinese nothing. North Korea, impoverished and nearly destroyed by war, is in no position to pay debts, anyway.

Despite the widespread devastation all through North Korea, however, members of the neutral inspection teams at the entry ports through which all traffic is supposed to flow report unofficially and with surprise that the movement of goods from China and the Soviet Union is "extraordinarily light, considering North Korea's rehabilitation needs."

Communist aid thus far has gone into rebuilding the North Korean Army, developing new airfields and better transportation from the Yalu River to the truce line. The Communists, obviously, intend to get North Korea's war-making potential in shape before they begin to think about civilian reconstruction.

Russia's Premier Malenkov promised the North Koreans large grants of aid to restore the war-smashed hydroelectric power plants on the Yalu. As before the war, however, most of the power of these plants will go to Manchuria. It may be two years before the plants are able to furnish power to North Korea's rice mills.

The Chinese turned schoolhouses and public buildings back to the Koreans, but in most cases the Koreans had to repair the damage done by two years of military occupation. The Chinese also helped build schoolhouses just behind the front lines, but half the timber collected by the Koreans for the buildings was seized to build new fortifications.

On both sides of Korea's demilitarized zone—the line that marks the truce—the scars of war are as vivid now as they were a year ago. And, even if present rehabilitation plans are carried out, the scars will be a long time disappearing.

The Koreans—their land divided at the middle now as it was before the shooting started—still hear talk of the two segments being spruced up as model "display cases" of the Communist world and the free world. But, up to now, neither South nor North Korea has much of anything to display except ruins.



President Blake listens to Kim Hyung Do (center), chief of chaplains of the Republic of Korea Army, and Rhee Young Chan, assistant chief. Both men are Presbyterians.



Children of widows watch Gene Blake give personal checks to Mrs. Yan Ja Min for looms which will help widows of Ulsan, Korea, achieve self-support. She is one of thousands who fled south after husbands were killed by Communists.

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U. S. NEWS & WORLD REPORT, April 16, 1954

Japan Bible Society's Translation Committee, presents the first copies at the new translation of the New Testament into modern colloquial Japanese

Three Letters from Korea

A sequel to the story, "Teen-agers Observe Korea Night," in the September issue of the Bible Society Record

REE HYUN RYU is a member of the Bible Club of the Jwa Chun Dong Church in Pusan, Korea. On June 14 he wrote:

When we went to the Bible Club the other day, the staff of the Korean Bible Society brought us one box of gift. We were very anxious to know what was it. It was a box of nice Bible, of which we wanted to have for a long time. Each one of us have received one volume of Scriptures, with many thanks. We pray God for thanks and happiness.

The man from the Korean Bible Society notified us that these are the gifts from the United States. Thus we have the opportunity to write you this thank-you letter.

Each time we read the Bible we will remember you. We pray God's blessings be prosperous upon you all.

The letter was addressed to the young people of the St. Paul's Lutheran Church of East Northport, New York, who had sent a consignment of Korean Bibles through the American Bible Society as an expression of their interest in making practical application of what they had been studying about the Christian life.

The Bibles were supplied to young people of the Jwa Chun Dong Church through the Korean Bible Society. On receipt of the order from the American Bible Society, Yu Ik, Depot Manager of the Korean Bible Society, wrote the Northport Church:

It is our great pleasure that we have the opportunity to write you.

Owing to the communists' invasion into South Korea in 1950, most of the people left their houses and properties and fled to South, so that found their haven in the port city of Pusan.

There are so many boys and girls who are not able to attend school due to poverty. Children who are attending

Sunday schools hardly can obtain Scriptures, though they wish to.

We have received a letter from Mr. Holmgren of the American Bible Society on May 24th. It was a letter of order from you to distribute \$20 value Scriptures to the boys and girls of this country.



The boys and girls of the Jwa Chun Dong Church displaying their new Bibles. Next to the children at the right is their teacher. Standing beside him is the Depot Manager of the Korean Bible Society

There is a Bible Club in Jwa Chun Dong Church where the poor children study Bible. They are maintaining their living with the coke hunted from the ashes thrown away from the locomotives of nearby station.

We distributed the Scriptures which is the gift from you to each one of the children and explained them, these are gifts from the Sunday-school boys in the United States.

They were very happy in receiving the Bibles and they

give prayer to God of thanks, and they wrote you a thank-you letter.

I pray God's rich blessings be with you all and forever.

And finally, on the official letterhead of the Republic of Korea came the following letter to the boys and girls of the Northport Bible Club, signed by Hongkee Karl, Director of the Office of Public Information, who wrote:

Will you please accept this letter as evidence of our appreciation of your generosity, and even more—of your deep interest in the future welfare of our young people and their salvation? You would be surprised and pleased if you knew how many of the real leaders in every walk of life in Korea are sincere Christians. While less than one in thirty of the population as a whole have accepted Christianity so far, these include the best-educated, public-spirited and most patriotic citizens.

I am sure when the Bibles being sent by the American Bible Society arrive and are distributed, your fine missionary work will start bearing fruit that will continue increasingly through the years. I know I speak for the President when I say again: Thank you!

Jan. 1954

> **LIEUT. GEN. K. S. THIMAYYA**, Indian chairman of the prisoner repatriation commission in Korea, has developed a sudden—and very curious—case of blindness to Communist ways of preventing complete freedom for prisoners. General Thimayya now suggests there should be more palaver about freeing prisoners, instead of turning them loose, as agreed, on January 23.

He also joined Communist commissioners from Poland and Czechoslovakia in saying that prisoners held by the United Nations were secretly prevented from having a free choice to return to Communism. Swedish and Swiss representatives, however, found no trace of coercion except in Communist-run prison camps.

General Thimayya's report seemed strange. It had been his job—and he had Indian troops to back him up—to prevent intimidation. Did he fail to do so? He seems also to have forgotten his own ruling that anti-Communist prisoners would not be forced to listen to Communist cajolery if they didn't want to.

Until this sudden new switch, General Thimayya was regarded as doing an excellent job in Korea. Why the quick change? Best speculation is that Jawaharlal Nehru, Indian Prime Minister, ordered him not to offend the Communists

fellow citizens last year, we we at the American Automobile Ass tation to starting our car when they are knocking themselves out trying mangling each other. The loca Robert N. Hoffman, brought 1 most Americans know, but which competing for priority at a rec Having passed along the books e man proceeded to strike a theol seemed to us, "It is misleading," speed is the chief cause of acci the occasion of most accidents, caused by certain unsavory thi people."

This armed with secular sup point of view, we turned to the read, "Deliver me from bloodgu Cod of my salvation." That whic with our automobiles is certain bloody, and as bloody as it is g

When our new car is broken what she will do." She will, in fact or more. If we ascertain this f process of pressing for the limit, one. Does not our Christian teach that we are as guilty as the man w an hour and has the misfortune youngster run out from behind a t

The safety people make spot television about reckless driving these with his child on his lap. If the spiritual perceptiveness to message, he finds that he is holdin Anybody who wonders how he

FROM KOREA

LOUD-SPEAKERS LOSE TO DANCES

PANMUNJOM—The Western world was given a harsh lesson in the techniques of Communist control when a small group of American prisoners of war heard—and rejected—a last-minute appeal for them to abandon Communism and return home.

The setting was a barren, brown Korean hillside looking out over a wasteland of frozen rice fields in the demilitarized zone of Korea. There, free Americans faced Communist-indoctrinated Americans across thin strands of barbed wire patrolled by armed, watchful troops of neutral India.

The American "explainer"—a disembodied voice broadcasting through loud-speakers outside the camp because the prisoners refused to listen to individual appeals—relied on the ties of family, home and country to attract the prisoners back to freedom. The Communists relied on mass hysteria, delicate coercion and long-established controls.

And the Communists won hands down. The 19 Americans who heard the broadcast—three others were in the hospital—maintained a united front through more than three hours of high-pitched excitement. At the end, as the Americans outside the barbed-wire enclosure walked away, the pro-Communist Americans sang the old anthem of radicals, "Solidarity Forever."

The mass hysteria of the pro-Communist prisoners—Americans and South Koreans together—was generated by a series of dances, each of which opened with a slow shuffle and ended in wild gyrations, shouted slogans and group singing of Communist revolutionary songs. These physical and vocal contortions combined the elemental fury of a people's court in Communist China, where the victim is generally condemned to death by popular verdict of the crowd, and the self-intoxication of a backwoods revival meeting in the U.S.

The delicate coercion was more difficult to detect. But a "command post" was quickly spotted inside the compound. It shifted with the tide of prisoners surging from one end of the compound

to the other. Groups formed, danced, marched and sang on orders from the command. Only the leaders were permitted to approach the gate singly.

The Communist controls brought brisk obedience to all orders. Three times the Americans marched to the gate, in unison, demonstrating that they could approach within six feet of freedom without any break in their ranks. They functioned within the mass—obeying orders as a group. It was a demonstration of the mob at its controlled best.

Many of the Americans outside the barbed-wire fence considered the dancing childish, probably because group dances in the U.S. do not have the political significance that they often have in Asia. But the dancing here had a far deeper significance than American folk dancing. It was a physical expression of the collective mind. It generated body heat, excitement and an intense emotion of group participation. To the prisoners, reality was in the dances—not in the voice telling them this might be their last opportunity to make a free choice as to their future.

The pro-Communist Americans appeared to be enjoying themselves. They frolicked and wrestled with the South Koreans. Only one made an obvious effort to hear the broadcast message above the clash of cymbals and beating of drums.

It was obvious that the program of resistance to the U.N. explanation had been carefully planned inside the compound. When a tester was warning up the loud-speaker system, the South Korean prisoners jumped the gun with their first song and dance. There was no lost motion in manipulating the groups or providing rest periods for those who had been doing strenuous work.

At the end of the U.N. broadcast, Richard Corden, an obvious leader among the pro-Communist Americans, shouted, "Do any Americans want to go home?"

The Americans responded with a vigorous "No!" and shook their fists in the air in a mass salute to Communism.

Andrew Condron, the British royal marine who chose to stay with the Communists, shouted "Do any British want to go home?" He answered himself with a loud "No!" that brought laughter even among those outside the fence.

One frightening fact emerges from the whole affair: The Americans who chose Communism—or their masters inside the compound—were unwilling to risk listening to individual explanations from the Allied side, or even to read simple documents that laid down the U.S. position toward the prisoners. But they were willing to gamble that they would not lose any defectors to the remote-controlled "explanation" that came from the public-address system, so long as they could control or manipulate the prisoners in the mass. They won.

U. S. NEWS & WORLD REPORT, Jan. 1, 1954

U. S. NEWS & WORLD REPORT, Jan. 1, 1954



Chaplain Harold Voelkel

Behind Barbed Wire in Korea

Part One: From makeshift warehouse prisons at Pyeng Yang to the bloody, fenced-in compounds on Kojedo, a plucky Presbyterian missionary helped bring Christianity to thousands of prisoners of war

The Beginning

When the Reds attacked South Korea in June, 1950, I evacuated to Japan with other members of our mission. There the American Far Eastern Command Chaplain invited me to become a chaplain among the Korean troops who were being given an accelerated training course in Japan and were shortly to be integrated into the undermanned American divisions being rushed to Korea.

I returned to Korea in September, 1950, the Inchon landing, that hush-hush operation described by a news magazine as "the worst kept secret of the war." In a few days I found myself among the Korean troops fighting in the battle of Seoul, our home at the time of evacuation. The battle was fierce but brief, and soon I entered the capital, crushed by the extent of the dreadful destruction.

Ironically the destruction was the work mostly of American planes, guns, and tanks.

While the military gains were being consolidated, opportunity to visit around came to me. The news of the capture of large numbers of prisoners challenged me to visit them. The huge prison at Inchon, built some years ago by the Japanese, had been temporarily taken

**POW stands for prisoner of war. It is an inclusive term given for any man captured and held by the United Nations forces, be he a North Korean soldier, South Korean soldier, Chinese POW, or North Korean Communist POW. My story includes experience with all these groups who fought under the Communist flag. Many of these men were forced into the Communist army, of course. When the war started, the Communist troops were all North Koreans, numbers of whom were Christians forced against their will to fight against the Republic of Korea army (South Korea)*

The nation's newspapers and magazines have been full of reports in recent weeks about the Korean and Chinese prisoners of war who refuse to return to Communist tyranny. No man knows these courageous prisoners better or has done more for them than the Reverend Harold Voelkel, Presbyterian foreign missionary who for three years has been a POW chaplain on special service to the U. S. government in Korea. The first installment of Mr. Voelkel's dramatic experiences, **Behind Barbed Wire in Korea**, begins on page 8. A second article will appear in **PRESBYTERIAN LIFE** December 26. A native of Philadelphia, Pennsylvania, Mr. Voelkel began his missionary service in Korea and Japan in 1929 following graduation from Princeton Seminary. He was graduated from Huron College, Huron, South Dakota, in 1926, and also has an M.A. from Princeton University. He is at present on furlough.

over for POW^o occupancy, and as a chaplain I was readily admitted. I first visited buildings used as a hospital. I was not prepared for the awful sight of men horribly wounded. In the treatment rooms and wards Korean doctors and nurses, members of the staff of Severance Hospital, a mission institution, were giving themselves unsparingly to alleviating the pain of these battle casualties.

to whom rescue the United Nations come. Then as the North Korean Communist army crossed the 38th parallel, took Seoul, and sped south toward the Pusan perimeter, en route they gathered up all straying South Koreans and forced them into the North Korean Communist army. Some of these South Koreans were Christians, so that you know what I'm sure sounds strange, South Korean Christians fighting in the North Korean Communist army. The point is, prisoner of war refers to any man the United Nations (mostly American) captured and held as prisoner.

Pastors' Conferences Spread Over Orient

... "Snatching Brands from the Fire"

1954

"Come Back to Korea!" is the urgent cry of the Korean pastors who attended the 1954 World Vision Pastors' Conference at Seoul.

"We heard about the pouring out of God's spirit at the Korea Pastors' Conference . . . we must have the same in Formosa, the Philippines and in Indo-China," came cries from pastors in those lands.

World Vision's answer to these urgent pleas is to again send an evangelistic team led by Dr. Bob Pierce, to the Orient in August for an enlarged series of four Pastors' Conferences. The Korean conference which had 2212 attending in 1954 was the largest gathering of Christian pastors ever assembled in the Orient. This year 4000 are expected.

"We will be literally trying to snatch a few brands from the fire while it is burning," stated Dr. Pierce. In Indo-China 800,000 refugees have been dumped in the laps of missionaries. Half of the country is overrun by Communists.

"I have no hope for Indo-China," continued Dr. Pierce. "We must act quickly. We are going to bring 360 ministers together for a week, to pray and wait upon God to do something in the hearts of these pastors, to send them back to reach their people for Christ in the short time remaining before the Communists take over."

The World Vision team will also conduct conferences in Formosa and the Philippines. Among other members of the team will be Dr. Charles T. Cook, Editor of "The Christian," British publication, and Rev. Richard C. Halverson.

Your prayers are especially requested for these Pastors' Conferences, and for God's anointing on the team. Pray that God will meet the financial need to bring these pastors to the conferences. Ten dollars will provide part of the transportation to bring a pastor to the conference. Each pastor is meeting part of his expense.

According to God's word, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psalm 126:6.

Won't you have a part in "snatching these brands from the fires of Satan?"

47 Orphanages Represented at Conference

The first annual superintendents' conference of World Vision orphanages was held on May 10, 1955, at the Central Presbyterian Church, Seoul, Korea. The mayor of Seoul, Representative Hwang, expressed grateful-

Continued on Page 2



Korean pastors pouring out their hearts to God and Bob Pierce, preaching through interpreter Pastor Han.

Two-way Sermon

I saw two hundred lepers near Taipei today
They sat before me in a church down three away
From elevated pulpit chair where I surveyed
The crippled congregation we prayed.

Then I, the dean, with two interpreters between,
I'll speak the words of life to them who were unclean
Mainland Chinese and Taiwanese in turn did hear
The English words transferred to sounds that lit their ear.

It took three times as long as usual to speak,
Between the rounds of lingual thought-transfer there
streaked

Into my soul such moving meditations rare
As nudge me silent breathe a simultaneous prayer

Just Off
the Press!



A beautifully illustrated new 80-page pictorial, "Other Sheep," has just been published by World Vision. Included are thrilling missionary stories from around the world.

For any donation received through the enclosed envelope, designated or undesignated, we will send you the new pictorial at no obligation. Send for yours today.

115 former POW's need sponsors. \$15.00 a month sends them to Bible Seminary. Picture and history provided and sponsors may correspond.

World Vision Builds Bamboo Tabernacle

"There is only one hope in the Formosa crisis. It is not the hope of American aid but a mighty work of revival among God's people," wrote Douglas Sparks of Orient Crusades in Formosa. This thought brought about plans for the largest united evangelistic effort in the history of Taipei.

A large Bamboo tabernacle was provided by World Vision, seating over 3,000 just opposite the President's building. The auditorium was packed out every night and decisions for Christ averaged well over 100 each night.

Rev. David Morken, who was anointed and mightily used by God, together with 60,000 praying Christians on the Island of Formosa were thrilled with the response. God truly worked a miracle in hungry hearts. Each convert has also been followed up with the Bible Correspondence Course under the direction of Dick Hillis and Orient Crusades

You can not see details of My wise design
Be grateful, son, for uncontaminated health.
But, too, trust Me to bless this leper community

Of th' all-sufficiency of Christ I spoke today
And while I preached, the congregation seemed to say
A meaningful amen, in fact, preached back to my
Impressive proof of what a Christian life can be

And then it seemed to me that with an X-ray view
I saw through th' unclean buds sitting in the pew
To cleansed hearts that shone as pure as flesh shined
vile.

And knew the reason why they worshipped with a smile

—Norman A. Winger
Author, "Twice Born," a
compilation of conversion stories

Continued from Page 1 Orphonoge Conference

ness for the multitude of homeless children and widows who are being provided for in Korea by World Vision, Inc.

Rev. Erwin Raetz, World Vision's Overseas Director, led the meeting of the 47 orphanages and explained the aims and ideals for the coming year. The morning session began with a fine devotional message by Dr. Han Kyung Chik, pastor of Seoul's largest Protestant church.



The Bamboo Tabernacle

...ing stream pierced
through the forest. Wiping off his dripping
knife, Peter prepared to extract the eyeballs
of his victim just slain. This was in obedience
to the oath which he had taken in the
Mau Mau movement

Peter Kenyatta was the eldest son of the leader and founder of the Mau Maus, Jomo Kenyatta. He was seeking to move his status from Colonel to Brigadier and to do this he had to drink the juice of a human's eyeballs as part of his task.

He had already become a "Batuni" which is a full hooded terrorist. To do this he had promised and had carried out his oath by burning European crops and cattle, stealing firearms, and slaying a European to death.

Peter lived in constant fear of his father for he knew that at his whim, if he disobeyed, he could be brutally murdered.

The original aim in the Mau Maus was to secretly unite, discipline and foster political consciousness among the Kikuyu people with the ultimate object of satisfying the political aspirations of its leaders. Some day Peter felt he might fill his father's shoes and become the leader of this lawlessness.

Yet, at the same time, there was great conflict in his soul. For many years he had lived a happy normal life in the African village. There were many new buildings in Kenya Colony and the white man had even brought a new religion. Was his father right in saying, "The white man tell you to close your eyes to pray and steal your land while your eyes are shut"? Other tribes across the falls in the hilly lands did not do these hideous things and they were prospering. But what was right?

Then one evening the drums began to beat. The eerie sound in exact rhythm brought chills even to Peter. He grabbed his panga and gun and quietly slipped through the dark heavy trees.

As he approached the secret meeting place

he saw the blood spurting from the neck of the goat that had just been sacrificed. An old earthen pot was catching it, for the blood would be mixed with dirt and crushed human wrist bones and drunk seven times by all Mau Maus.

For some reason Peter felt uneasy. Things did not seem just right! The dark night seemed to lurk with shadows. Nevertheless, he seated himself on the ground as the ritual started and joined the chanting.

Suddenly shots were fired toward the Mau Mau circle. Immediately they jumped to defense grabbing their knives, guns and torches. It was futile. They were overpowered and surrounded. There was no way of escape so they surrendered and were led to the prison camp.

It was in this detention camp in Kenya that Peter first learned of Jesus Christ. When the Pocket Testament League planned evangelistic campaigns among the prisoners, they expected to see the Gospels of John torn to shreds and riots during the messages, but God overruled. The invitation was given and thousands of them raised their hands signifying their desire to accept Christ as Saviour.

Peter, stirred in his heart, realized for the first time that this was what he wanted—peace with God, peace of heart. Christ was his answer. Immediately he renounced Mau Mau and became a Christian. He now assists enthusiastically and effectively in testifying and distributing the Scriptures among the prisoners.

Bob Pierce, in his recent travels in Nairobi, saw the need for this effective evangelism through tracts. World Vision has just sent the first \$2000 to print 20,000 copies of the Gospel of John to be used in Kenya and Tanganyika. For ten cents you can provide one Gospel of John with the message of salvation to a conflicted soul in the Mau Mau prison. Ten dollars will reach 100 souls in deepest Africa.

Two-way Sermon

I saw two hundred lepers near Taipei today
They sat before me in a church, down there away
From elevated pulpit chair where I surveyed
The crippled congregation ere we prayed

Then I, the clean, with two interpreters between,
Did speak the words of life to them who were unclean
Mandarin Chinese and Taiwanese in turn did hear
The English words, too, found to sound that fit their



First annual conference of World Vision Orphanage Superintendents met with Rev. and Mrs. Erwin Raetz in Seoul, Korea, on May 10, 1955.

Pray for Pastors

We in America do not realize the tremendous part we may play in these critical days making possible a ministry of the Gospel, where a pastor may come to meet with his brethren, fellowship and feast on the Word of God from some of America's outstanding Christian leaders.

Because of the tremendous success of the Korean pastors' retreat of last year from all over the Orient requests have come. This year there will be four pastors' retreats, one after the other, in Formosa, the Philippines, critical Indo-China and again in Korea.

Where last year we had 2,212 registered we anticipate over 4,000 in Korea alone. The responsibility is yours and mine. Ten dollars will make it possible for a pastor to come after he pays half his fare, if we supply his food. The complete cost is \$20.00.

You can invest in one or ten or more men's lives. This opportunity may not come next year.

Frank C. Phillips,
Executive Secretary

Send contributions to:

WORLD VISION, INC.

P. O. BOX 151, PORTLAND 7, OREGON

Address in Canada: BOX 294, BRANTFORD, ONTARIO

fine,
You can not see details of My wise design
He grateful son, for uncontaminated health,
But, too, trust Me to bless this leper commonwealth "

Of th' all-sufficiency of Christ I spoke today
And while I preached, the congregation seemed to say
A meaningful answer, in fact, preached back to me
Impressive proof of what a Christian life can be

And then it seemed to me that with an X ray view
I saw through th' unclean bulges sitting in the pew
The same old, same old, same old, same old, flash showed.

No Home but the Street

Still thousands of beggar boys are sleeping
in doorways on the streets of Korea. Children
are still literally starving to death for lack of
food in that country. Six new World Vision
orphanages representing over 500 children
need to have sponsors at \$10.00 a month im-
mediately.





IS THERE ROOM?

By SHAN MEI LING

He's just a refugee baby — cold, hungry, homeless and orphaned. Left in a barrel, he is waiting for somebody to pick him up and love him into smiles and happiness. He is a Korean baby, but he could be from any of the Asian countries, all asking the same question with their hungry, line and answer, "Yes, there is room."

IS THERE ROOM?

"Is there room in the Home?" asks Omi Son as he stands in the Superintendent's office of an orphanage in Japan. Omi Son came to the Home after his family was killed by the atomic bomb explosion in Hiroshima, all killed in a single instant except the girlchild, who now clings to other's hand. Ever since she has been living with three other children, must take responsibility for the little girls in the room. There are many for safety, NO ROOM, NO

He's just a refugee baby — cold, hungry, homeless and orphaned. Left in a barrel, he is waiting for somebody to pick him up and love him into smiles and happiness. He is a Korean baby, but he could be from any of the Asian countries, all asking the same question with their hungry, line and answer, "Yes, there is room."

Room in our hearts, room in our homes, room in our schools, room in our churches, room in our communities, room in our nations. The fighting is over in Korea, but the children are still lost and homeless. As one journalist put it, "It hurts your heart to see these ragmuffins stretched sleepily all alone on a filthy path." These children are our greatest hope and best opportunity. With the cooperation of local Christian groups, the homeless orphans in Korea, Japan, Formosa, Indonesia and India have been gathered into Christian centers, where they are cared for by the best-known methods used in the world today for dependent children.

Will you make room in the inn of your heart at Christmas for one of these children? Ten dollars a month (\$10), one hundred and twenty dollars a year (\$120) will give food, clothing, shelter, medical care, education and vocational training. You will receive the picture and case history of the child, and may correspond with him.

If you cannot sponsor a child, send what you can. Every dollar helps. Address your gift to the **Orphanage Fund**, care of Pan Pacific Centers, Box 1048, Santa Monica, Calif.

PAGE FOURTEEN

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WINTER, 1954

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WINTER, 1954

ASIA CALLING

DIGEST

would win many a battle with food and hardly have use for their bullets"

Chinese News Service

CULTURAL FREEDOM

A Preliminary Conference for an Asian Congress for Cultural Freedom will be held in Rangoon, Capitol of Burma, Dec. 27-30, under the joint auspices of the Society for the Extension of Democratic Ideals in Burma and the India Committee for Cultural Freedom, according to a Rangoon dispatch. As well as Burma and India, delegates from Cambodia, Ceylon, Indonesia, Japan, Laos, Malaya, Nepal, Pakistan, the Philippines, Singapore, Thailand and Vietnam will attend. A few outstanding Chinese outside Communist China, and Taiwan will also be invited.

Asian Student

GOOD HOUSEKEEPERS?

Tokyo (A.P.)—The Japanese Ministry of Education has ordered instructions in cooking, sewing and baby care for Japanese high school boys as well as girls, starting in 1956.

WASHINGTON VISITOR

Among recent visitors to the nation's capital was Episcopal Bishop Quentin K. Y. Huang of China. He told of the struggles now going on in Red China for freedom of religion, and even for life. High officials have been quoted as saying that destruction of religion is a "must" and that he knows of twenty ministers who have disappeared, leaving no trace.

The Window of YWA

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Our Cup of Tea

Los Angeles Times

ANTI-RED RETURNEES

Five anti-Communist Chinese repatriates from the Korean war spent a busy week in New York City following their arrival in September on their round-the-world goodwill tour. Hailing the repatriates as "hombingers of the victory for freedom which is yet to come," Dr. Judd, chairman of the Far-Eastern subcommittee of the House Committee on Foreign Affairs, declared: "These men here tonight, and those other millions whom they truly represent, are the real answer to the doubts and the defeatism now so prevalent in the West. These unsung heroes here tonight speak for the unseen millions of allies, still captive behind the Iron and Bamboo Curtains, who await the chance to do what these men did. They are living testimonials of the weakness of the totalitarian colossus which menaces the world."

A delegate from Pan Pacific Centers met these prisoners of war at a reception given by the Chinese Consul General, Dr. Yi-seng Kiong, in Los Angeles.

Chinese News Service

PRESBYTERIAN FOREIGN MISSIONS AND OVERSEAS INTERCHURCH SERVICE

The Rev. and Mrs. Harold Voelkel
47 Claremont Avenue
New York 27, New York
June 9, 1954

"O Lord, how great are Thy works!" (Psalm 92:5.)

Dear Friends,

What a wonderful furlough this has been, "more than we could have asked or thought." We had hoped to be able to find a place to live in the Middle West and were somewhat disappointed when nothing became available. But God knew best, as always, and to our complete surprise this apartment in Kennedy House, the Board's furlough home, turned up and has been a most delightful place to live, right in the center of things. It has been another lesson in the wisdom of trusting God fully for all details. A position for Sally, teaching school in near by Fort Lee, New Jersey, opened up after we reached here in September. It has been a most convenient and happy arrangement. Ted and Harold have received excellent instruction in Birch Wathen School, where missionary children in Kennedy House attend and which the Board helps us finance. We have missed Jack who has been away at Wheaton in his sophomore year, but the enjoyable time he has been having there compensates much for his absence from home. From New York as a springboard, Gertrude and I have kept traveling with a busy schedule of speaking dates that have taken us across the U.S.A. Wherever we've gone we've met friends old and new, and yet it's been a disappointment that we haven't been able to meet many we've longed to see. We are particularly grateful that we could visit Florida to see father Swallen before his translation to Heaven, May 8. He was the oldest living Wooster College alumnus. How good it was to see him, for despite the infirmities of his 96 years, his mind was clear and his face radiant with Christ's presence. Praise God for his dedicated and holy life and his rich ministry of 50 years in Korea.

Now the time has come to be on our way again to Korea. We're thankful that physical examinations have been passed, and only packing and a few details of travel arrangements remain before taking off. Sally has been appointed by the Board for a three year term to teach missionary children, and we are made very grateful by this decision of our daughter to serve Christ on the foreign field. Sally and I are expecting to return to Korea via Europe, the Holy Land, and India, by air which the new tourist-class travel makes feasible financially. Jack will return to Wheaton. Ted has been accepted by Du Bose Academy, Zeeland, Florida, a fine Christian high school where numbers of missionary children are studying. Gertrude is scheduled to sail from San Francisco with young Harold, August 8. At the recent commencement of his Alma Mater, Huron College, Harold was awarded an honorary D.D. degree.

Through the Army's generosity we are able to use A.P.O. service which provides air mail for only six cents, but only first-class mail, NO RELIEF PARCELS. We'll be counting on your letters for we need and appreciate them. Address:

The Rev. Harold Voelkel
Presbyterian Mission
A.P.O. 301 ½ P.M., San Francisco, California.

Faithfully yours in Christ,

Harold & Gertrude Voelkel

The Layman

Who Stayed to

Dean Helser

has conducted more than a thousand

worship services for a rural congregation

FOR twenty-four years a dean at one of the nation's leading colleges has served as "temporary pastor" of a Presbyterian church. He is M. D. Helser, dean of the junior college at Iowa State College in Ames. Despite his demanding duties at the college, Dean Helser has established a record of devoted Christian service that can be equaled by few laymen.

When their pastor accepted a call to another parish in August, 1930, members of the Presbyterian church in Jordan, Iowa, were faced with a problem that confronts many small churches even today. Because of its small size, the congregation found it impossible financially to support a full-time pastor. Larger congregations in neighboring towns required the full-time services of their ministers, and there were no rural Presbyterian churches within reasonable limits to share pastoral services.

But an undaunted faith kept this congregation in the Presbytery of Fort Dodge from surrendering. The members' efforts to seek temporary relief led them to M. D. Helser and what turned out to be a permanent solution to their problem. Mr. Helser had attracted the congregation's attention because of his work with a class of college students in the Sunday school of the Collegiate Pres-

byterian Church in Ames. In response to a letter, he agreed to drive to Jordan the following Sunday to deliver the morning message from the pulpit.

Worshippers at the Jordan church marveled at the layman's preaching. They asked him if he would serve them on a temporary basis for six weeks. As much as he wanted to help them, Mr. Helser felt he had to decline. His church-school class in Ames simply wouldn't allow time for additional responsibilities.

But the worshippers of Jordan didn't give up. Three officials from the church were sent to discuss the matter with Mr. Helser at his home. They brought with them a carefully prepared schedule, designed to eliminate any conflicts with his other Sunday-morning obligations. From nine-thirty to ten-thirty he would teach his class in Ames. Then he would have thirty minutes to drive the ten miles to Jordan to teach an adult Bible class that began at eleven. At eleven-thirty he would conduct a full service at which he would preach the sermon.

The proposed schedule represented the kind of challenge Dean Helser liked, and he agreed to serve as temporary lay-pastor for six weeks.

The added duties on Sunday mornings required more time, and it was hard work—but that was nothing new to the

dean. From his early years on a farm in Thornville, Ohio, to his busy days as junior dean, Helser had always been a hard worker. Things went so well for both the congregation and for Deau Helser that he was asked to extend the original agreement.

Twenty-four years' service

That verbal agreement was extended again and again—until now it covers more than twenty-four years of continuous service. During this prolonged "six-week period," the dean has delivered more than 1,000 sermons.

"I've had a few flat tires and a couple of times I've run out of gas," he recalls, "but these minor inconveniences always seem to happen on the road back to Ames. If the weather is too bad, I don't start out, but I still manage about forty-eight sermons a year."

Many times he has told the congregation that he fears he is denying the members many of the services an ordained minister could provide. But they don't seem to feel that way. As a matter of fact, the dean's willingness to serve has uncovered special talents among his parishioners. If college or other commitments prevent him from attending the church's activities, someone from the congregation voluntarily takes over.



Deaf-mute children make pets of school's two geese. Other animal denizens of the school include goats, chickens, a hog.

Civil Assistance Command. Once again, the mayor of Taegu donated land for the purpose.

On November 23, 1953, trucks and buses loaned by the U. S. Army's Taegu Military Post transported the school's children, staff, and their few possessions to the new site.

They found waiting for them a new, solidly built, modern building—a one-story, Japanese-style edifice built in the shape of a large square around a sunny courtyard. In the courtyard stood a sanitary fresh-water well. The building contained sleeping rooms, a kitchen, a bathhouse, a dining and recreation hall, and classrooms. Outside was a goat pen, a chicken house, and a pigpen containing a fat hog donated by the Presbyterian Mission. Two plump white geese strolled haughtily about the courtyard; they were to be “watchdogs” for the

school, honking loudly at the approach of any strangers.

The school might seem primitive by American standards. But to Director Rhee and his children, it is a godsend and a miracle. The school, with a staff of twelve—who serve, as does Mr. Rhee, for infinitesimal wages—now teaches sign language, oral language, finger language, Braille, ordinary reading, and lip reading. In addition, it teaches simple crafts to its children that they might someday be able to earn their own living. An everyday church service and a Bible-reading class every Saturday combine the religious with the secular instruction.

At Christmas, Korean Communication Zone's “Operation Good Will” distributed warm clothing to the handicapped children to protect them against the Korean winter. Though the Taegu School is now housed in a comfortable building, it promises to continue a prime

project of the Armed Forces Assistance to Korea program. For, with no source of income of its own, the school still must depend on the kindness of others like the U.S. Army and the Presbyterian Church for its continued operation.

At holiday celebrations one can watch the school's deaf children dancing to festive music they cannot hear; watch the mutes singing with their fingers in silent unison with the voices of those who have them; watch blind children saying prayers as their tiny fingers stroke stippled pages of Braille. One can see all this and realize that, but for Mr. Rhee's faith and the help of concerned people, these children would long ago have perished. Then one can read an even deeper meaning into the words of Isaiah:

“The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped . . . and the tongue of the dumb sing. . . .”



Student studies from text in Braille. Taegu school is partly supported by the U.S. Armed Forces Assistance program.

is one of his 160 wards at the school. Though the institution now houses, cares for, and teaches mostly war orphans, and is supported largely by the U.S. Armed Forces Assistance to Korea program, it has a history that dates from several years before the Korean war.

Backward and undeveloped under the forty-year Japanese occupation, Korea had a staggering high death and disease rate. Only three out of every five children could be expected to grow to adulthood; and not all of the surviving three could hope to escape the ravages of leprosy, tuberculosis, smallpox, or hemorrhagic fever. Consequently, in 1947 there were an estimated 60,000 people in the country south of the 38th parallel who had lost sight, hearing, or speech as a result of one disease or another. It was in that year that Pastor Rhee began his one-man campaign to educate and rehabilitate these handicapped thousands.

The minister had always been a great man for "lone eagle" campaigns. The eldest son of a poor but distinguished Korean family, he had worked his way through school in Korea and Japan. His determination to become a minister was not weakened by the fact that he spent three years in a Taegu prison for his rebellious resistance to Japanese aggression in his country, nor by the fact that he was almost totally deafened by a jailer's beatings.

In 1923, Rhee Yong Sik graduated from Japan's Kobe Seminary and spent a couple of years as an itinerant preacher in

Korea. But he was not satisfied with this role. Not until he went to work in the Taegu Leprosarium did he feel that he had found a true way of helping others. He worked there for ten years.

Then came the death of his brother, pastor of a church in Songjin, Korea; and the parishioners urged Mr. Rhee to fill the vacancy. For ten more years, the little pastor served various churches in Korea, Manchuria, and Japan. With the end of the Pacific War in 1945 and the liberation of Korea, he returned home to Taegu.

In 1947, urged to the work by a blind friend and encouraged by the conquering of his own deafness, Mr. Rhee opened the Taegu School for the Blind and Deaf. He had little money of his own to invest, but he was able to convince a number of public officials of the worth of teaching the handicapped to make a life and a living for themselves. The then mayor of Taegu contributed a dilapidated but serviceable building and a small piece of land. Korean school children voluntarily took up collections among themselves to help these less fortunate youngsters. By 1949, the project had attracted the attention of charities in other parts of the world. That Christmas, the Milton Society of the United States, led by Helen Keller, sent a contribution to the Taegu School. The Presbyterian U.S.A. Mission in Korea lent assistance.

But, the following year, Mr. Rhee's hopes were shattered when the Communist armies smashed across the 38th

parallel. With a war to be fought, nobody was inclined to pay much attention to the struggling school. After Rhee narrowly escaped death before the firing squad, he came home again to find his school bankrupt; the few teachers scattered; and his wards increased by blind, deaf, and mute victims of the war. With regular church and charity operations suspended, only the gift of some \$300 from the U.S. Fifth Air Force and the Republic of Korea Army helped Rhee and his children survive this period of desperate hardship.

The first new ray of hope came from 8,000 miles to the east of Taegu. In November of 1952, the U.S. Third Army, headquartered at Fort McPherson, Georgia, sent a contribution of more than \$7,000 jointly to Eighth Army and the Korean Communications Zone. The money, collected from chapel offerings throughout Third Army's area, was to be used to improve the lot of Korean war orphans. The Korean Communications Zone added sufficient money from chapel funds to bring its half of Third Army's contribution to an even \$5,000—and selected the Taegu School for the Blind and Deaf as the most worthy and needy recipient. The \$5,000 was immediately pledged to begin construction of a new home-and-school building for Mr. Rhee's helpless charges. The building got under way early in 1953, aided by an additional \$5,000 contribution from the Presbyterian Church U.S.A. and \$22,000 worth of construction material from the Korean



In school's community bath house, six youthful wards scrub up before dinner.

Feb. 1955



The Reverend Rhee Yong Sik, director of the Taegu School for the Blind and Deaf, gives a lesson for sightless youngsters.

Second-Chance School

Spared from the firing squad, a Korean pastor became the hope of handicapped children

By Gary Jennings

Photographs by Paul Schlessinger

At ten o'clock in the morning of September 24, 1950, a tiny, middle-aged, Korean gentleman stood, his arms bound, in front of a hole dug in the ground. The pit was supposed to be his grave. A few yards away, the Communist firing squad stood at attention, awaiting the order to fire. The squad's leader turned to the prisoner with a harsh question: "Have you any last words?"

The little man began falteringly to speak: "I fear nothing, since I shall be in the Kingdom of Heaven after my death." . . .

At about the same time, a fifteen-year-old Korean girl huddled terrified in the lee of a shattered building, while a pitched battle raged around her. Inside the ruins of what had been her home, her mother and father lay dead. For a brief moment, the guns were silent. The girl sprang from her exposed hiding

place and scampered for the shelter of a stone wall. A sputtering phosphorus grenade tumbled through the air and fell at her feet. It was too late to turn or fall or kick it away.

The last thing she ever saw was its explosion of white fire, opening up like a brilliant, terrible flower. . . .

Miraculously, both the girl and the man survived. She lived, but her face is now a withered scar and her eyes are empty forever. He lived, because one of the Communist soldiers in the firing squad recognized him as his prewar pastor and teacher. The executioners mercifully turned their backs for a moment and gave the man the opportunity to escape.

Today the Korean pastor—the Reverend Rhee Yong Sik, a Presbyterian—is director of the Taegu School for the Blind and Deaf. And the sightless girl



A blind orphan girl finds a friend in American GI, Cpl. James E. McKinney.



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A Friend from Korea

CATHY was a junior in the university. Every evening Cherry Ann, who was ten, ran down to the bus stop to meet her sister. One evening Cathy had a friend with her. The friend's name was Sen Lin. Sen Lin came from Korea,



Books are so scarce the children read to each other during recess

Cherry Ann knew a great deal about Korea, but Sen Lin was the very first Korean she had ever met. Soon they were visiting like old friends, and Cherry Ann was showing her books to Sen Lin.

At dinner, Sen Lin told something of her country—how they were working to rebuild it after the war and how much her people needed our friendship. She told the family that first the people needed shelters and then clothing. "Of course," she smiled, "we needed food all the time. Many countries sent food and medicine, and such nice warm clothing came. You know, too," she continued, "our schools and churches were destroyed by the enemy. We had to rebuild them, and all our schoolbooks were destroyed and burned. My little sister is learning to read out of the Bible."

Cherry Ann listened. "How did the Korean people get Bibles, Sen Lin?" Sen Lin went on to tell about the wonderful gift from the American Bible Society. They sent thousands of Bibles to the Korean people. "You see," Sen Lin told the listening family, "we have been Christian for more than seventy years and we love our Bibles. Many brave people risked their lives to save their copy. When the Bibles came from the American Bible Society, they were printed in Korean and they were like letters from a dear friend. The story of how the Bible translated into Korean was saved is a wonderful story in itself."

"If you were there," she smiled at Cherry Ann, "you would see many children studying the Gospel of St. Luke as they go to school. Sometimes the school is just a shed with a tin roof, and the children sit on empty oil cans. But we are working and trying and we are rebuilding and growing as fast as we can."

44

"I will be going back to Korea to practice medicine. The people will need medical care for a long time, for they are suffering from so many diseases which have been caused by hunger and cold. I hope to work in one of the orphanages your wonderful soldiers established."

Dinner was over, and the family was in the living room. Daddy was still asking Sen Lin questions about Korea and the people there.

Cherry Ann went upstairs. It was almost time for her to say good night and to go to bed. She came down with a box which she gave to Sen Lin. "This is for your little sister; I want her to be my good friend." Cherry Ann said shyly.

Sen Lin opened the box. In it was a doll and two schoolbooks and one of Cherry Ann's new pencils.

Daddy was smiling. "If you will give us your sister's address," he told Sen Lin, "I'll mail it to her tomorrow." Sen Lin could not look up, tears filled her eyes. "Thank you, Cherry Ann. Your sister Cathy has been my good friend, and now you will be my little sister's friend."

Now Cherry Ann was smiling. "I'd like to give a book to every child in Korea." Mother pulled her little girl close

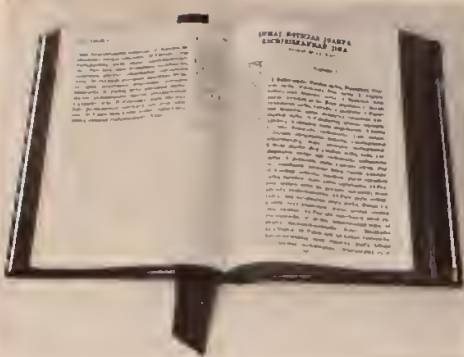


These are the boys who go to school and learn to read the Bible

to her side. "Cherry Ann, I am sure you will be glad to know that Daddy and I sent a check just last week to the Bible Society to help pay for more Bibles for Korea."

Cherry Ann looked out her window at a star which shone in the east. "It shines on my friend in Korea," she thought, "and it shines on me."

FEBRUARY 1955



The Quechua New Testament. In the narrow column is the text in Spanish



The New Testaments have just arrived, and the Institute students are examining them

MANY and varied are the ways by which the Scriptures are sent forth into the homes of people in different lands. Among our collaborators in Bolivia some of the most faithful and efficient are the students from the Bible institutes, several of which exist in this land.

For some years now the Bolivian Indian Mission has been conducting one of these institutes for the Quechua-speaking Indians. To these students we are specially indebted for reaching out into some of the most remote and inaccessible parts of this mountainous land. Great numbers of the Indians live far off the beaten track, leagues from any decent road, and are often reached only after hours of hard travel

over rugged mountain trails. A vital part of the training of these students is the "practical-work" assignments when, at certain intervals throughout the school year, they are sent off for a few days or a week to put into practice what they have learned. Their evangelistic witness is associated, of necessity, with the "Book in the hand" and they have been amazingly successful in placing Scriptures wherever they go.

The arrival some little time ago of our new revised Quechua New Testament has been a considerable help in this colportage work; its big, clear print is very attractive and easy to read, even if some of the words do have as many as thirty letters to them!

The complete group of Institute students. Most of them, women as well as men, are regular Scripture distributors



BIBLE SOCIETY RECORD

This student is operating the small printing press on which they print their own occasional news sheet, circulated in Quechua among the believers, and tracts in both Quechua and Spanish



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ARMISTICE BROKEN —WILL U.N. FIGHT?

Talk and a Resolution Most to Expect Now

Reds in Korea are challenging the U. N. Communists have moved fighter planes, troops and supplies into Korea. They have even moved railway lines to defy international control. They keep U. S. fliers in Red jails. U. N., thus, faces this choice: Act, or bow to Communist force.

End of the truce could bring a shooting war, a naval and air blockade. Both are out, rejected by heads of state.

Instead, the U. N., at this stage, is using words, not weapons, applying "moral force." Communists, so far, are not impressed. They threaten more use of force, more challenges.

Truce in Korea at this time is being broken openly by Communists.

A challenge to resume war, as a result, now faces the United Nations. Communist China, with the approval of Soviet Russia and Communists the world over, is testing the strength and purpose of the U. N. and of the U. S.

Many of the important conditions of the armistice entered into on July 27, 1953, stand violated today.

American fliers, captured during war-time in North Korea in defiance of the U. S. Air Force, are held prisoner in open defiance of the truce terms. These men, who fought the troops of an aggressor as members of the forces of the U. N., are held in Red jails in China as "spies" and "criminals."

Whole squadrons of Communist jet-fighter planes have been flown into North Korea in defiance of the truce. New airfields, banned by the truce, are being built by Communists. They have actually moved railway lines away from the agreed control points between Red China and Korea so that truce teams cannot check on truce violations.

The problem. Alternatives to a truce, as a result, are being forced upon the United Nations by Communists. The alternatives: to bow to the Communist challenge, or to do something to meet it.

Various means of doing something to meet the challenge are available.

Shooting war can be resumed by the United Nations in Korea or at some other point where Red China is vulnerable. Korean war, in the absence of a signed peace treaty, is still technically under way. Conditions that led the United States and its allies to quit shooting have been violated by the Communists. As of now, however, the weight of opinion, in the United Nations and in the United States, is against the use of shooting war. Communists know this.

Can the U. N. Blockade Red China?

Article 42 of the United Nations Charter says that the Security Council "may take such action by air, sea or land forces as may be necessary to maintain or restore international peace and security. Such action may include demonstrations, blockade, and other operations by air, sea or land forces of Members of the United Nations."

The U. N. Charter, containing this provision was approved by the U. S. Senate, 89 to 2, on July 28, 1945.

A naval and air blockade to cut Red China off from use of the sea for international trade is urged by some American leaders. The U. S. Joint Chiefs of Staff are ready to accept this approach. President Eisenhower and most other heads of governments in the United Nations oppose it. At present, Red China's trade with some U. N. members actually is increasing.

Demonstrations of military power also are possible. At the order of the United Nations, air and sea power could be displayed off Red China's coasts. U. N. forces could be put in military readiness to act against China.

Other military action, short of all-out war on Communist China, also is possible. Many such proposals have been studied by the military commands of the U. S. and other United Nations countries.

All such moves to apply military pressure upon the Communists, however, are being rejected by the U. N. governments, including the United States. The mood of top leaders responsible for such decisions is not for military action.

Moral pressure? Instead, the purpose is to seek, at this time, only "moral condemnation" of the Communists by the United Nations. The decision is to debate

WHAT U. S. STAFF CHIEFS TELL THE WHITE HOUSE



- For five years, one concession after another has been made by U. S. to Communist China.
- Every concession made paves the way for a new concession.
- At some point U. S. will be forced to say, with or without backing of other nations: "Thus far and no further."
- The longer the delay in taking a stand, the greater the danger, the greater the problem.
- A firm stand by U. S. may bring the Communists of China to their senses.
- Absence of a firm stand may lead to provocation by Communist China that cannot be ignored.
- Naval power in the past has often been called upon without war. Air power similarly can be used now, short of full resort to arms.

All four members of the U. S. Joint Chiefs of Staff agreed they would go along with a naval blockade of the Red China coast. Three of the Chiefs of Staff, without Matthew Ridgway, Army Staff Chief, were ready to take steps beyond a naval blockade.

President Eisenhower, on foreign-policy grounds, ruled out any blockade against the Chinese Communists at this time.

and to pass a resolution denouncing the Communists for doing what they are doing.

Idea is first to rally as many U. N. members as possible to the thesis that the Communists have done wrong. To many, this action means a decision to bow to the Communists.

Net result of using words, not military action, to meet the Communist challenge is to encourage more defiance from the Communists, in the opinion of military leaders. Red China's Premier, Chou En-lai, already has reacted publicly to the U. N. plan to pass resolutions. He has threatened to attack Formosa, Chiang Kai-shek's stronghold.

Other results of the U. N.'s failure to undertake military action are expected to be these:

American prisoners will remain in Communist jails with little or no prospect of release in the near future. Other United Nations prisoners held in Red China also will stay there. A list of 2,840 unreleased prisoners, including 526 Americans, was presented to Chinese Communists last August. Many of these are presumed dead, but some are known to be alive.

North Korea, it is now clear, will be incorporated into the Communist empire, virtually as a province of Red China. This part of Korea will be built into a possible springboard for attack on the rest of Korea. Intelligence reports reaching the U. N. command from Korean sources show that this build-up is already under way.

South Korea will continue to be subjected to infiltration by Communists. As elsewhere along the border of the Communist empire, South Korea will be steadily infiltrated by Communists who eventually will seek to take over what is left of non-Communist Korea by subversive action and political sabotage.

All along the line, if experience is a guide, Communist successes will mean that the challenge which now faces the U. S. and its United Nations allies in Korea will be repeated, again and again.

Wor of words. Argument for moral condemnation, as advanced by those who favor it, runs like this:

- A U. N. resolution denouncing Red China for breaking the truce will only be the first step. It will win the support of many neutrals who would not otherwise line up on the U. S. side.

- An opportunity "to save face" will be given the Chinese Communists by delaying further U. N. action. It is hoped the Reds will seize the opportunity, release the imprisoned U. S. fliers and give other signs of a change in heart.

- Further U. N. action, U. S. officials say, is "to be considered" if the Chinese Reds pass up their opportunity.

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Actually there are few hopes that the Communists will undergo a change of heart, having thus profited by showing up U. N. reluctance to take military action in defense of the broken truce.

The military view, as held by most U. S. military leaders and many political leaders, too, is that more is at stake in this crisis than the fate of a few prisoners in Red China.

Behavior of anti-Communist troops in any future war, as these leaders see it, will depend to a considerable extent upon the outcome of this crisis. If soldiers feel that they will be abandoned if captured, that shooting war can end and peaceful relations be established while prisoners remain in Communist hands, morale will suffer.

What U. N. can do. Measures short of war, as a result, are urged upon U. S. leaders by these military men. They suggest all sorts of combinations of measures designed to show Communists that the United Nations means business.

Air and sea forces under a United Nations command, for example, can seize all Chinese Communist coastal shipping, can blockade the coastal traffic which is important to China's internal economy, as well as block its world trade.

A demonstration of U. S. air power is unofficially proposed by some. In Korea, to take one example, U. S. bombers might strike at the new Red airfields, built in defiance of the truce. Officially they do not exist, and so, it is said, a protest by Red China would be difficult.

These and similar considerations are involved in the thinking of the Joint Chiefs of Staff, who advise the President on military policy. You get the thinking of these men in the chart on page 22.

There is unanimity within the Joint Chiefs on a blockade as one possible step short of war. The United Nations Charter itself contemplates such action, in an article approved by the U. S. Congress when it approved the Charter (this provision is reprinted on page 21). Unanimity of the Security Council, in which Soviet Russia has a veto, is required for action under the Charter article. But other means of invoking U. N. action in the Assembly, in which Russia has no veto, can be put to trial.

At this stage, however, the Communist challenge rising from Red China's breaking of the Korean truce is to be met by words, not action.

For an account of how a group of allied nations once restored peace and order to China, see page 24; Communist wooing of Japan is described on page 42; the arguments that are being made for severing relations with Russia and its satellites are explained on page 126.



A History of the Korean Armistice Agreement

WHAT THE CHINESE COMMUNISTS PROMISED IN WRITING:

WHAT THE CHINESE COMMUNISTS ACTUALLY HAVE DONE:

To "cease the introduction into Korea of reinforcing combat aircraft."



"Large numbers" of MIG-15 fighters being flown into North Korea have been detected by the U. S. Air Force.

To "cease the introduction into Korea of reinforcing military personnel" save for man-for-man rotation.



Red fliers for new jets have joined Communist forces in North Korea; Red land forces have been strengthened.

To move all personnel and equipment into Korea only through designated parts of entry, where Neutral Nations Inspection Teams are located.



Designated parts of entry between Red China and Korea have been ignored by Communists. Instead they use newly built frontier crossings, thus avoiding all inspection.

To "afford full protection and all possible assistance and co-operation" to the Neutral Nations Inspection Teams.



Communists have so obstructed the work of inspection teams that neutral Sweden has said there has been no control of some areas in North Korea "for many months."

To furnish complete information on all prisoners of war.



U. N. officials still seek information about 2,840 Allied personnel, including 526 Americans. Most of these are believed dead, but Communists have not furnished what information they have.

To repatriate prisoners of war who want repatriation "without offering any hindrance."



Eleven U. S. airmen, shot down in Korean war while on mission in uniform, have just been sentenced to jail by Chinese Reds as "spies." Other Americans, too, are still held prisoner.

Question before the U. N.—

WHAT TO DO NOW THAT THE REDS HAVE BROKEN THE TRUCE?

Photo: Wide World

© U. S. News & World Report

U.S. TROOPS DID GO INTO CHINA

Invasion by 6 Nations Brought Peace and Order

It used to mean trouble for other nations if they mistreated American citizens. U.S. troops would move into action.

In the Boxer Rebellion, for instance, U.S. troops invaded China to rescue Americans besieged in Peking.

Now, in that same city, Americans once again are being held illegally. And some people are urging return to strong action.

There's nothing startlingly new in the idea, now being advanced in some quarters, that the United States should blockade Red China to force release of those American war prisoners jailed by the Communists as "spies."

The United States, for 150 years, has been using armed force to protect its citizens against mistreatment in foreign lands. History shows more than 140 occasions on which U.S. troops have gone into other countries in defense of American lives and interests—without going to war.

A whole squadron of naval vessels has been dispatched to obtain the release of a single American citizen. Marines have landed in many countries where Americans were in danger.

The U. S. once sent an expeditionary

force of 6,000 soldiers, sailors and marines to fight their way into China for the rescue of a few beleaguered Americans in Peking.

It is to this famous episode in American history that some proponents of forceful action against China now are turning as a precedent. They find, in the story of the Boxer Rebellion of 1900, a dramatic example of the way the United States used to deal with abuse of its citizens in China and around the world. They find, too, some parallels—and some contrasts—with situations and policies of today.

Peking is now the Chinese Communist capital, where Chinese once again are holding helpless American citizens in violation of international law.

Pitched battles. In 1900, when Americans were murdered in China and the American Minister was besieged by Chinese soldiers in Peking, the United States did not stop with notes of protest. The U. S., at that time, had an Army of only 65,000 men, a small Navy. Yet 15,000 American troops were set in motion toward far-distant China; 6,000 reached the battle zone. Pitched battles were fought with big Chinese armies.

The United States, in this case, did not act alone. There was no United Nations in those days, but the menace—then as now—was not confined to a single country, and six great nations united to take joint military action against the offending Chinese. The be-

sieged diplomats were rescued by force. No war resulted.

Histories of that period tell a dramatic story of how American citizens were protected in this instance.

Trouble had been brewing in China for several years. China, in 1900 as in 1954, was hostile to the West. Chinese, who had kept themselves isolated from the world for centuries, were resentful of the "white devils" then opening up backward China to international trade under the Open Door policy sponsored by U. S. Secretary of State John Hay.

A Chinese secret society was organized with the avowed object of driving the foreigners out of China. Members of the society were called "Boxers" by the West because of the way they waved their arms in battle—believing the motions would protect them from bullets. The organization's name in Chinese, meant "righteous harmony band."

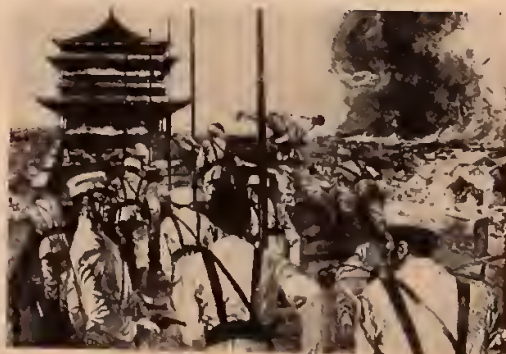
The Boxers began murdering missionaries, attacking foreigners of all nationalities. Even diplomats, whom the Chinese Government was obligated to protect under international law, soon were found to be in danger.

Special military guards—350 men from several countries, including 50 U. S. marines—were rushed to Peking, the ancient Chinese capital where all the foreign legations were located. On June 4, 1900, railroad and telegraph lines to Peking were cut. Boxers surrounded the capital. It was feared the entire foreign diplomatic corps would be massacred.

THE BOXER REBELLION OF 1900



A BESIEGED LEGATION



MARINES STORM PEKING'S WALL



U. S. FLAG FLIES

When American lives were endangered, U. S. held China to "the uttermost accountability"

Report From Manchuria—

RUSSIANS DID FIGHT IN KOREA

Story as Told by Woman Who Talked With Soviet Pilots

From inside Manchuria comes this evidence that the Communists were preparing to hold captured American pilots as "spies" even while the Korean war was going on.

There is direct evidence, too, that Russians really did fly combat in Korea; that their main job was to shoot down Americans.

Morio Kusomo, who tells this story, is a half-Japanese, half-American woman who lived for 12 years in Manchuria. The Russians arrested her husband in 1945. Three years later, she was sent to prison as an "American spy." Released in 1950, she applied for repatriation, finally reached Japan this December 1.

TOKYO

Q Mrs. Kusama, did you see any Russian pilots—men who fought in the Korean war—while you were living in Dairen?

A Lots of them. I knew several. There was a rest hotel at Hoshigaura between Dairen and Port Arthur, so I saw several hundred Russian fliers.

Q Did you see any American prisoners up there—these boys who were shot down and are now jailed as "spies"?

A No, but the Russian pilots talked about the American prisoners who were being held at Antung [Chinese Communist air base on the Manchurian-Korean border].

Q What did the Russians say about them?

A Oh, they compared Americans with German prisoners. They said the Americans don't try to work hard—that they whistle and sing and take everything easy. They said the Germans worked hard and were serious.

I gathered the Russians were sometimes very friendly with the Americans and they knew a few English words—things like "hello" and "good-by."

Q Did they ever say how many American prisoners were being held up there?

A There was no way of knowing.

Q Did any of these Russians ever explain why the Americans were being held at Antung in Manchuria?

A I gathered that the Communists didn't want to keep these prisoners in Korea because the Americans or South Koreans might get them back. Antung was over the Korean border in Manchuria, so it was a safe zone for the Communists. I think most of these

American pilots were shot down in that area—it's quite a big base.

Q What happened to the American prisoners?

A The Japanese-language newspapers in Dairen reported that Americans had been captured and might be spies. Toward the end of the Korean war the papers reported that three American soldiers had landed by parachute and were captured. There was nothing in the papers about what became of them then—whether they were tried or not.

The Russians always said they were re-educating the Americans. They seemed to have the impression that most of the Americans were country boys and rather ignorant about other countries. They claimed the Americans accepted re-education and by the end of the war were very well educated in the Soviet system.

Q Did you ever see any American planes over Dairen?

A No. But last year, on July 25—that was two days before the armistice—the commander of the Port Arthur military base and his vice commander, a Russian I knew, left by plane. The Japanese-language paper in Dairen said their plane was shot down along the Manchurian-Korean border by three U. S. planes.

Q U. S. military officials have believed for a long time that Russian pilots were



DAIREN, MANCHURIA

"It looked as if there were as many Russians as Chinese"

lying combat in the Korean war, but it hasn't been proved publicly. How do you know these pilots fought in Korea? Did they talk about the war?

A Once in a while they mentioned the war, but they wouldn't tell exactly where they fought or what they did. Sometimes, I guess, they didn't know where they had been.

Q Were they volunteers?

A Of course not. The Russians have universal military training and the pilots I knew had gone into the Army when they were only 13 or 11 years old. They were in the Army in Europe during the last war. Some of them haven't seen their home towns in 10 years.

Q But how can anybody be sure they were fighting in Korea?

A I had a house where I rented rooms to White Russian girls. They brought

weren't such good pilots. When the Russians were shot they managed to keep their planes in the air until they got back north to Manchuria. I guess that's why none of the Russian planes were captured.

Q Did the Russian pilots ever try to disguise themselves as Chinese?

A When they went to Korea they wore cotton Chinese Air Force uniforms and they wore dark glasses. They even had White Russian passports issued by the Chinese Government. One night someone knocked and it was a man in a Chinese uniform, but he was really a Russian flier I knew. He was very afraid. He thought I'd tell someone that he had worn his fighting uniform to my house.

Q Did the Chinese ever say anything about these Russian pilots?

A Not much, but, on Red Army Day

A The pilots from Antung got 10 million Chinese *guan* [317 dollars] a month.

Q Did these fellows have a reputation in the bars?

A Quite a reputation. They fought a lot. On Sundays, MP's patrolled the city and the fliers knew that, so they behaved on Sundays.

Q How many Russians were in Dairen?

A There were so many Russians it looked as if there were as many Russians as Chinese. All the Russians were military personnel. I'm surprised to see so few Americans here in Japan. According to the Communist propaganda, there are supposed to be so many Americans here.

Q What's Dairen like?

A It's not too bad. It's a big city and a show place because so many foreigners go there. Ships from Europe—from all over the world, except the U. S., come in all the time.

Q Did the Russians look down on the Chinese?

A It was very obvious. Chinese fliers were treated almost like servants. On the other hand, the Chinese had the mission of keeping an eye on the Russians to keep them from going out on their own. The Russian fliers would try to get out to play with girls and things like that.

When the Russian fliers came to town the Chinese would come with them. The Chinese were very conspicuous because there was no air base near Dairen. When these parties would arrive from Antung about midnight, the Russians would go into the hotels to sleep and the Chinese would stand guard over their cars.

Q All night?

A Of course, until morning.

Q Are the Russian fliers still in Dairen?

A They were when I left there. I asked them why they didn't leave, since the war was over and had been for a long time. They said, "If we leave, the Americans will take over." I told them I had heard that the Americans had left Korea, but the Russians said they were still there.

When I told the Russians I was going back to Japan, they advised me not to go because they think it is a dangerous place.

Q I believe you said you have a young daughter. When you left Dairen did she come with you?

A She is now 11 and staying with my husband's parents in Dairen. I couldn't bring her with me. I think she will be happier with the education there, and it would be hard to convert her to another system. She is already very anti-American and wouldn't be happy in Japan with Americans here.



SOVIET MIG-15

—Dept. of Defense

"The Russian pilots said . . . American planes were better"

fliers home and I got to know them quite well. Once one of them invited me to have a drink because, he said, he might not be back again, that he might get killed. I asked him where he was going and he said, "I'm going back to work tomorrow." Then, later on, he said he was going to shoot down American planes.

Q Did they talk much about American pilots?

A The Russian pilots said that the American Air Force planes were better than the Soviet planes, but they told me American pilots were not well trained. They said that, when American planes came over, the Russians didn't have time to intercept because American planes were so much faster. But they said American planes, once they were shot, hit the ground faster because Americans

this year. Gen. Chu Teh [commander in chief of Red China's Army] gave a present to all the Russian fliers. It is a small silk handkerchief with Russian and Chinese flags and a peace dove. Embroidered in Chinese is "Co-operation and friendship between Chinese and Soviet peoples."

Q Did you actually see one of these handkerchiefs?

A Oh, yes. The Russian fliers invited me to a party one time. I wanted a handkerchief but they wouldn't give it to me, so I swiped it. I still have it.

Q What were these Russian pilots like?

A They were all young—23 or 24 or so. Because of their education they believe everything they are told. They say bad things about the Americans, and they believe them.

Q What kind of life did they lead?



Our Chance to Be as Generous as Servicemen

WHEN I arrived in Korea in December, I was flown directly to front-line army positions. Tons my first contacts were not with Koreans but with GIs.

It was Christmas. At first I attributed tales of incredible generosity on the part of our soldiers to the Yuletide spirit. I then found that while these days were a peak, this phenomenon was not seasonal. The helping hand had been continuously extended.

Naturally in my talks to the boys I began to express my pride and appreciation for what they had been doing. "The mark of America will be on Korea for a thousand years," I told them. "No army in history has ever written such a record of bounty."

Stories came to us from commanding officers and chaplains. A sergeant, for instance, had taken upon himself the support of an orphanage, giving personally \$100 a month from his own pay and raising the remainder from members of his company.

We visited the impressive church at Ojimbun which GIs built as a memorial to their comrades' sacrifice. We saw nutrition centers supported by soldier contributions. Single divisions gave as much as \$100,000 for relief.

Of course I understand the big-heartedness of American boys. I know the age-old appeal of a "child in the midst." But the more I thought of this "Operation Santa Claus" the more I was persuaded that there was more to it. The courage and faith of the Koreans had something to do with it.

These young Americans grew up with an admiration for enduring courage, a virtue for which they have their own expressive, if not elegant, word. I am thoroughly convinced that this flow of GI generosity stems, one part from kindly impulses, and at least an equal part from the American admiration for stamina.

Their will to hang on, to allow neither discomfit nor destruction to deter them, has made the Korean people a subject for GI admiration. Their determination, with so little to back it, that their country must be reunited, that it must again take its place as a self-supporting nation, leads liberty-loving Americans to feel like helping them to achieve these goals.

What I learned about Koreans from the GIs I later had confirmed by my own experiences. I talked with Koreans in every walk of life, from President Syngman Rhee to a patient in the hospital on whose body 460 square inches of skin had been newly grafted. With plenty of reason for discouragement and pessimism, never did they show either.

I am certain that their courage is born of their faith. Before sunrise thousands of Korean Christians with warm hearts repair daily to their cold sanctuaries to pray for the restoration of their divided nation. When Korean Christians sing, it is as if they were generating the reserve power that gives them their imperturbable poise. When they pray, it is as if God were visibly present; and because they find him so near, they know no fear.

Their kind of religion is so potent that it upsets all mathematical probabilities. One million of Korea's twenty-seven million are Christians. Based upon percentage of population it would be surprising if more than one of the Republic's cabinet members would be Christian. Actually nearly half of them are. One could not reasonably expect more than one in twenty-seven of the legislators to be Christian, but forty-two of the

200 have professed their faith in Christ. The president, a Methodist, once studied at Princeton Theological Seminary. The vice-president is a retired Presbyterian minister. Of the 460 welfare institutions now serving the Korean people, we were told that three fourths are administered by Christians.

For a faith held by but one in twenty-seven Koreans to wield such mighty influence is, of course, in great measure due to the nature of that faith. But it is also attributable to the fidelity with which it is practiced. The fortitude with which the Korean Church is pushing ahead is unbelievable, but it is clear that it cannot go far without assistance. Nearly one thousand churches were destroyed by bombing or by fire. Others were grievously damaged.

There is little danger that the Korean Christians will decline in the intensity of their spiritual power, but without adequate food, clothing, housing, and fuel, their physical vitality is certain to deteriorate. Leadership, lost in the war, must be replaced. This means schools and colleges. On one of the central hill-tops in Seoul stands a theological seminary—the largest in all Asia. Once a Shinto shrine approached by 350 steps topped this same hill. This and many other divinity schools will need support in their task of training replacements for the thousands of Christian leaders deliberately slaughtered by the Communists or otherwise lost in the war.

A young preacher's lovely widow, who saw her husband executed, directs a widows' workshop center supported by Church World Service. Clean little buildings, which in the United States we would not regard as sufficiently substantial to house a car, each makes a home for two widows with their children. These living conditions by our standards seem primitive, but by comparison with the way most Koreans are compelled to live, they are healthful and comfortable. As at home it is really not "charity, but a chance" that these people desire. Here women are enabled to earn, with loom and needle, a livelihood for themselves and children, and to be surrounded with Christian love while they are doing it.

I Corps of the 5th Army raised a fund of \$75,000 for the children's part of the Church World Service rehabilitation project for amputees. Their contribution is being channeled through Church World Service for administration.

Our soldiers saw roads filled with homeless families, heard the wails of hungry babies. They witnessed their patience, their courage. They heard their songs of faith. Seeing the need, hearing the cries, they shared their rations. Sometimes against all odds, they risked discipline and parted with clothing and blankets. They dug deep into their shallow soldiers' pockets, again and again. In Korea our sons and our friends' sons have outdone us in this matter of giving. For them it is not "One Great Hour of Sharing." There have been many such hours.

Soldiers could reasonably say: "We are giving sixteen months of our lives to the Koreans. Let those at home give the relief." But our soldiers, who saw and heard and felt the need, say nothing of the kind. They give hundreds of thousands of dollars.

If all of us at home would do as well as the GIs in the distribution of our incomes, there would remain little need in Korea or in the world.

TO BE OR NOT TO BE A CHRISTIAN

It's hard to be a Christian, but perhaps it's harder not to be one—a distinguished American diplomat examines the fundamental problem of our time

By George F. Kennan

RETURNING from many years of residence abroad, I am struck by what I might call the mechanical difficulty of being a Christian in our time and in our own country. Many of the very mechanics of our American existence have become impediments to certain things, above all to the serenity and contemplativeness and simplicity of life, that seem to me almost essential to any deep religious experience.

The practicing Christian has always been confronted, I suppose, with a difficult problem in identifying those things that may be said to constitute "vanity," in the old-fashioned sense, and in then leaving the strength to reject them, or at least not to permit himself to become absorbed with them. But never before, I am sure, has this problem been a greater one for any generation than it is for ours.

In the jangling and distracting atmosphere of our technological civilization it is not easy to become aware of certain things in which Christians of past ages have often found refreshment and inspiration for their faith. I am thinking here of the quiet moments occasioned by the most commonplace of experiences: listening to the wind in the trees, perhaps, or to the ticking of a clock in a quiet room, or watching the motion of shadows from a candle; or sensing the hush of a snow-covered countryside on an early winter morning.

In Russia, when a certain, special sort

of silence falls over a group of people who have been sitting and conversing together, someone always says, "A Quiet Angel has passed by." How many of us know today the special stillness that permits us to hear the passage of the Quiet Angel?

Only in church do most of us ever have this stillness in any complete way. To be sure, we are relatively fortunate people. When we leave church, we will be going out into a community which many of us love precisely because it has retained so many elements of peacefulness and beauty. Yet even here, it seems to me, there is an insistent knocking at the gate. The walls of our little citadel are being pressed increasingly by influences singularly un conducive to many of the deeper elements of Christian experience.

It is hard, in our day, to be a Christian. But it is perhaps harder not to be one. When I say that, I am not speaking in any narrow, sectarian sense. I am not trying to draw a distinction between Presbyterianism and other forms of religious belief. I am trying to draw a distinction between, on the one hand, any form of belief that accepts the existence of a divine order and a personal moral law, and, on the other hand, the state of mind of those who accept none of this.

It is hard to be a Christian. But it is still harder to embrace totalitarian outlooks that go the whole hog on the path of Godlessness; that deny the Christian truths and values, deny the existence of

any supreme being; deny all individual salvation; and deny all individual moral law except as expressed in the obligation to serve, by fair means or foul, certain secular purposes devised and imposed by political enthusiasts. Russia has long been the seat of one such experience. Nazi Germany, despite Hitler's occasional references and appeals to a divine providence, was another. I have lived extensively in both.

Why is it harder to embrace one of these outlooks than it is to be a Christian? Superficially, it is inviting, and even for a time easy, to accept the authority of a totalitarian movement and submit to its discipline. You are relieved, at the moment at least, of many questions and many burdens of conscience that would otherwise assail you. You are assured that you need not worry about personal problems—that if you obey, you have no personal moral responsibility.

In authoritarian societies, it sometimes seems to me, people are attempting to realize the prophetic promises of the Grand Inquisitor in Dostoevski's *Brothers Karamazov*. You may remember that the Grand Inquisitor, the forerunner of the modern totalitarian, is talking to the silent Christ, who has again appeared among men on earth. The Grand Inquisitor is telling Christ how much better he, the Grand Inquisitor, and his friends would rule humanity than Christ himself could rule it.

"I tell thee," says the Grand Inquisitor, "that man is tormented by no greater

U.S.S.R.

The Korean Dilemma:

between Russia and Japan

By SYNGMAN RHEE
President, The Republic of Korea

Following my return from the United States, I have been doing some hard thinking. I was treated so graciously, with every evidence of American admiration for the stand our people have made against Communist aggression, that I feel my personal ties with America are stronger than ever. I am not so sure my ideas are equally well understood.

Everywhere I went I was told by a great many people that the American public is greatly worried about what they fear is too much weakness on the part of the demo-

cratic Allies in dealing with continued Communist pressures. Many told me that if only the issues were more clearly defined, they think the United States would assert leadership to stop further aggression before it is fanned into world war.

It was also apparent to me that a great many Americans do not fully realize the dangers of restoring Japan to major power status in Asia. Many comments were made to me indicating a wide-spread belief that building up Japanese power is a way to solve the Asian problem. My own view is just the opposite.

In a nutshell, I believe that Russia and its satellites must be stopped short and driven back from the areas unlawfully held, and that Japan must not again be allowed to dominate its neighbors. To me this seems the only sound approach to Asian and world policy if freedom is to be preserved. I hope the following explanation will help others to understand better the basis for this reasoning.

Two Camps

At this crucial moment in human history the world has been reduced into two camps—each led by one of the earth's remaining great powers. Both of these powers—the Soviet Union and the United States—are fully aware that World War III is a possible outcome of their rivalry, and both seek to avoid such a holocaust.

But there is a great difference in the thinking and policies that lie behind this apparent agreement on the avoidance of war. The Soviet, on the one hand, is bent upon the conquest of the world without military risk—or without taking such a risk until the odds are overwhelmingly in favor of the Communist side.

Russia reasons that it can use the tactics of subversion, infiltration, and intimidation to take over country after country, until the Free World is reduced to virtual impotence. After that the remaining democratic nations will have the choice of surrender or annihilation.

The United States, on the other hand, seeks to survive without the cost of war. As a result of compromising for a brief and precarious peace, the United States may not even have a chance to fight for freedom and democracy.

It was only 40 years ago that the Communists publicly announced their intention of conquering the world, but in those four decades the Soviet has enslaved one-third of the people of the world. During most of this era the United States has been unwilling or unable to face the realities of the menace that international Communism holds.

Awakening

Then—in 1950—America appeared to awake. It entered the anti-Communist war in Korea, and seemed to be prepared to take a strong stand against the further spread of Soviet power. The decision to defend Korea might have been a turning point for the Free World, but it was not. Indecision set in. Beset with conflicting opinions, the United States was at a loss to know what to do. Some leaders wanted to go ahead, and some wanted to withdraw. The result was compromise and stalemate.

The Korean War did have one positive effect, however. It did point up for many millions of Americans the fact that their own security was threatened by the Communists. Some became aware that if they had been willing to act five, ten, or forty years ago, the Soviet could have been stopped without fearful Free World losses. Those who have begun to see the mistakes in dealing with Communism may not yet constitute a majority of the American people, but their numbers are growing. Once enough people realize that the only way to halt Communism is to stand up and fight it, there will be renewed hope for the survival of the Free World.

Soviet leadership is bold and completely ruthless, and it never admits there is the slightest chance of failure.

The United States, on the other hand, tends to be gentle and friendly, not only in its leadership, but in its attitudes toward the enemy. Americans believe in perfectibility and reform—even to the extent of hoping that the Communists can be changed and made into decent, peace-loving men.

In this dog-eat-dog world, the more positive leadership of the Soviets has definite appeal. Thus the great growth in the Soviet following—a growth that threatens to leave the United States without allies, no matter how good its intentions or how righteous its actions.

Soviet Strategy

One Soviet tactic is to goad the minority of a national population to overthrow the majority in power on the pretext that the leaders are abusing the rights of the majority. Another is to play upon the ambitions and aspirations of small nations so that they combine to resist more powerful neighbors. This in turn isolates the bigger powers and eventually drags them into the Soviet orbit.

While this is going on, the United States tends to regard all other nations in the light of its own experience. It does not consider their national peculiarities, and may ignore their strivings, or become impatient with them. The result, of course, is to strengthen Communism and to weaken Free World membership.

Behind Communist successes lies a realistic appraisal of the world situation of this century. All over the world—in Occident as well as Orient—people of wealth and power have oppressed the poor, the weak, and the ignorant. Marx and his followers saw this, and the Bolsheviks boldly based their international revolutionary movement on so-called class conflict. Strikes and sabotage serve to divide the people of the country and give the Communists a chance to take over. The people themselves may achieve the overthrow of their government—perhaps even an oppressive one—but the result is not freedom. It is attachment to the Soviet Union, and slavery for both state and people.

Colonialism

For the Far East, oppression stemming from Europe is nothing new. In the last hundred years the Oriental peoples have had to face one predatory Western power after another, as well as to combat aggressors from their own hemisphere. The old colonialism, however, has now lost its hold. Never again will those European nations build colonial empires in the Far East.

But one aggressive nation—the Soviet Union—is stronger and more dangerous than ever. The Soviet has military power, as did Hitler and Mussolini, but it has something more: The Communist ideological concept that promises all things to all men and then enchains them before they can protest against the failure to deliver.

No matter how great the Soviet lie, many people are prepared to believe it—or at least to accept it because of fear for the consequences if they do not. Any propaganda that takes into consideration the sentiments and political inclinations of the peoples and races of the Orient is bound to have its effect. And Communist propaganda does just this—with great simplicity and directness. The Soviet propagandists grind out this story over and over again: The colonial powers of the Occident seized the land and properties of the Oriental countries and subjugated the people. Russia and the Communists are the friends of the Orientals, and they are willing to help expel the United States, Britain, and France from the Far East so that Asians can enjoy freedom and prosperity in their own lands.

Such propaganda may be transparent to the well-informed, but it has succeeded in persuading many of the people of the Orient. It cannot be dismissed lightly, except at the risk of turning other innocent and misguided Asians over to the Reds.

Japan

The problem in the Orient is further complicated by the role of Japan. Only a few years ago the Japanese were one of the most powerful of the aggressor nations. Taking advantage of the struggle among the Occidental nations, they conquered most of the other countries of Asia. The slogan of "Asia for the Asians" masked an intention to make Asia into a Japanese empire.

Oriental nations resisted, and lost heavily in lives and property; but the fight was futile until the United States took up arms and finally subdued the aggressive expansion of militaristic Japan. After that the Free Asian nations thought that all would be well. But in addition to the rising power of the Soviet, they now have to confront a resurgent Japan that is being rearmed by America.

Asians are disappointed and distressed, but so far their protests have been in vain. The United States still is trying to build up Japan as a leading power in the Orient, expecting that other Asian nations will accept the re-establishment of Japanese military and industrial power. But the Far East has been under Japanese control once, and it wants no more of such bondage, whether military, economic, or both.

Some people say that unless the United States strengthens Japan economically and militarily, it will not be possible to prevent the Japanese from collaborating with the Soviet. Thus the bolstering of Japan is linked with the fight against Communism. Such reasoning overlooks a very important possibility. Once Japan has been restored as a dominant power of Asia, can we be certain she will stay out of the Communist orbit?

Even as a supposed ally of the Free World, Japan has shown few signs of anti-Communism. Give us more aid, the Japanese say, or we shall be forced into the arms of the Communists. So the United States grants the additional help to prevent Japan from drawing closer to the Soviet orbit. But this policy will not contribute to the growth of Free Asian power and the defeat of Communism.

Asians do not dispute that the United States had a right to be a magnanimous victor after the vanquishing of Japan in World War II. But it must be remembered that Asians suffered even more than did the United States, and the Asians expected that Japan would provide compensation and expressions of regret for the devastation that it wrought during and before the war. Nothing of the sort has happened.

With regard to Korea, the Japanese continue to claim 85 percent of the peninsula, and to claim damages for



Korean fishermen pulling in their boats—Fishing is an important industry in Korea and the question of the boundaries of territorial waters has become an acute point of dispute with Japan. Photo by Carl Miller

wartime destruction of such property. They also contend that Japan should have the unhampered right to fish in the seas around Korea, that Korean independence is contrary to international law, and so on.

Forgetting the fact that the Japanese are still suspect as aggressors, America talks of an alliance that would bring together Korea, Japan, and Nationalist China. The United States must be warned that in a choice between Japanese hegemony or the threat of Communism, the peoples of Asia see little difference.

It may be that some American leaders are ignorant of the facts about Asia. Others seem to refuse to face the realities. Whatever the reasons, unless the present policy of the United States is changed, there will be no chance of bringing the 600,000,000 people of China back to the Free World, and America eventually will lose the support of all the other Asian peoples. This would be tragic for all democratic men, because in the end it would benefit the Soviets. The splitting off of the Orient is a Communist policy designed to weaken the United

States and the other countries that believe in freedom. To survive and avert World War III the opposite must happen. The Free World needs a united, strong, and determined Orient, because that is the only way to defeat the Communists and prevent attacks upon the United States itself.

American Leadership

Perhaps the greatest hope of change is to be found in the fact that the United States has never acted as a colonial power. America has made many mistakes since the beginning of its intercourse with the Orient, but imperialism has not been one of them. On the contrary, the United States has always helped peoples everywhere in their struggle for freedom and democracy. This is in the American tradition, and the record is clear for anyone to see.

The anti-Communist Orient earnestly hopes that America will continue to uphold its conviction that weak and small nations deserve support in their struggle for freedom. It urges that America continue to give moral and material assistance to all those who are striving for independence, including those unhappy nations and peoples that are caught behind the Iron Curtain.

However strenuously the United States may try to avoid another global conflict, the free nations who look to it for leadership are praying that the United States will not yield to the Communists for the sake of expediency or in the face of Red threats. If such a policy is followed with inflexible determination, there can be no question of the survival of right and justice for all the peoples of the world.

As the leader of the Asian peoples, the Asian policy of the United States needs to be based upon accurate knowledge and full understanding of the aspirations of Far Eastern nations. Such a policy will bring all those nations fighting for Asian freedom squarely behind United States leadership, and the menace of Communism will gradually wither away.

One last word I should like to add. The Republic of Korea owes its very existence to the generous and far-sighted statesmanship of the United States. More than this—without strong American leadership, it is unlikely that the freedom of any nation can be preserved. What is decided in Washington, accordingly, is of the utmost importance to every nation on earth that wants to remain free from Communist domination. Americans, therefore, should not be surprised if we in other lands devote a great deal of thought and discussion to what the United States should do. We are all in the same boat. Uncle Sam is the pilot. But if the boat should sink because of poor navigation, all of us will go down together. It is our business to do everything in our power to help in steering a right course.

IN PRINT

MAJ. GEN. CHARLES A. WILLOUGHBY and JOHN CHAMBERLIN, *MACARTHUR, 1941-1951*. McCraw-Hill, 1954, pp. 441, \$5.75. This detailed record of MacArthur's biggest decade contains illuminating documentation on important phases of the Korean question. For example, MacArthur's records show he was directly ordered to reconquer North Korea (p. 356, 378). Evidence is presented to show the Red Chinese planned their intervention in Korea even before the June, 1950, attack was launched (p. 380) and that the Red Chinese intervention occurred because they were given assurance in advance that their bases and avenue of attack would be treated as a safe sanctuary (p. 383). Data are presented to show that trade with Red China via Hong-kong actually increased by 600% over 1939 after the Korean war started (p. 385).

INDUK PAHK, *SEPTEMBER MONKEY*. Harper, 1954, pp. 283, \$3. An autobiography of a Korean woman who saw Korea's modern history from the inside and has lectured extensively about it in the United States.

Report of The United Nations Commission for the Unification and Rehabilitation of Korea, Supplement No. 15 (A/2711). 1954; International Documents Service, Columbia University Press, 2960 Broadway, New York; 30¢. Annual report of the Commission.

Keeping the Record Straight

(Continued from page 2)

million of Korea's exports, or half as much as Korea's purchases. Records show that in 1951 Korea bought two and a half times Japan's total; in 1952 Korea bought four and a half times Japan's purchases; and in 1953 Korea bought eight and four-fifths the total Japan bought from Korea.

"The 1953 figures: Japan sold to Korea \$72,531,484 in goods and bought from Korea \$8,238,150 worth. For the three years Korea bought \$115,105,000 in Japanese products—more than \$6 million a year in excess of the minimum; while Japan bought only \$20,132,000 worth of goods from Korea—about 60% under the amount promised. From April 1, 1953 to March 31, 1954 Japan bought only \$8,015,410 in goods from Korea (half the quota) while Korea was buying \$64,987,917 in products from Japan—double the amount pledged and eight times what Japan bought."

President Rhee concluded this factual summary by saying: "Korea has bought, is buying, and will continue to buy from Japan, but only when Japanese products compare in quality and price with goods available elsewhere. . . . There are many items that could be made in Korea at a great saving. Factories built in Korea give Koreans industry, employment, and payrolls as well as the final product. In this way Korean aid money would really aid Korea."



Korean News Digest

ECONOMIC QUESTIONS

Economic questions dominate the Korean scene at present. U.S. and ROK officials are engaged in negotiating the exchange rate between the hwan and the dollar, which has been pegged at 180 to one. With the black market rate varying between 500 and 600 to one, ROK officials argue that maintaining the official rate will check run-away inflation; whereas U.S. officials demand a "realistic" rate of exchange. Amidst all the discussion, the fact is that only three or four million dollars (during the two- or three-month period the matter has been under discussion) are involved in this question—a miniscule sum in comparison with the total reconstruction budget. What is basically at stake is the stability of Korean currency. And experts agree that this

depends ultimately upon the restoration of the total Korean economy to a level of self-sufficiency—a goal that remains far distant.

Commenting on this situation, President Rhee said (Oct. 6): "An economic assistance program for Korea should be an economic assistance program for Korea. It is that simple. There should be a minimum of expenditures for salaries, for sight-seeing tours, and for resurveys of resurveys. A small group of U.S. specialists should serve as adviser-consultants and watchdogs for all expenditures, with responsible Koreans handling details, paper work, and the myriad routine tasks that now occupy many foreigners in several different organizations.

"Basic industries, utilities, fertilizer, fuel, development of natural resources, fisheries, and Korea's other

assets now dormant need exploitation. Our people need to acquire skills through training long denied them. We must develop exports with which to obtain foreign exchange for the purchase of vital imports.

"We are well aware that years of austerity lie ahead of us, and regardless of developments in economic, political, or military fields, the ever-ominous shadow of Communism will make necessary the full cooperation of all free peoples."

GENERAL

The ROK Air Force celebrated its sixth anniversary October 1 with demonstrations by more than 100 United States and ROK Air Force planes above Seoul. At present the ROK Air Force is equipped only with propeller-driven F-51 Mustangs, but hopes soon to be flying U.S.-supplied jets.

U.S. servicemen in the Pusan area have contributed in the past five months more than \$160,000 to provide 460 additional hospital beds for Koreans. The money raised during this drive will build, enlarge or equip seven hospitals.

YWCA ACTIVE IN KOREA—Gifts from the YWCA in the United States to the YWCA in Korea are gladly received by (l. to r.) Mrs. Mario Park Lee, President of the National YWCA; Miss Choi Saan Chul, Director Rural Training Center, Pusan; Kim, Chung Hee and Chai, Soon Hee. A representative of the Seoul YWCA is now in the United States on a work-study project.



KOREAN SURVEY

CATASTROPHE IN ASIA

by Gen. James A. Van Fleet



EDITOR'S NOTE: Gen. James A. Van Fleet, after two years as commander of United Nations forces in Korea, wrote down his views about the danger that U.S. faces in Asia. That was a year ago. He never published that article.

Now, just back from a presidential mission to the Far East,

General Van Fleet finds that his views of a year ago are still valid, the same danger still exists. That is why he has authorized the publication here of these views.

General Van Fleet, now retired, has had long experience in fighting Communists—in Greece as well as Korea.

Ever since the shooting ceased in Korea, we in America have faced a far greater peril: the danger of forgetting that Korea is only one sector of that great front on which we must, for the next decade, struggle against Soviet imperialism.

How does this uneasy armistice affect the other sectors—Formosa, Indo-China, Thailand, Burma, Pakistan, Iran, Turkey, Greece, the Danube and the Elbe? For the Kremlin's broad strategy has not changed. Always it has been the wise one of seeking out the weak points, moving in on the soft spots, and thus gaining victory after low-cost victory over us.

In 1948 Greece seemed such a soft spot, but, when we went to her aid, buttressing the tough Greek spirit with arms and training, the Kremlin then reverted to the ancient doctrines of Lenin and Stalin which held that Asia should be conquered before Europe—that the road to Paris lies through Peiping.

This tactical shift, in a broad strategy which has been unchanging, we must admit has paid them magnificently. Today the hammer and sickle waves smugly over the Chinese mainland, a vast Red Chinese Army is on the Korean peninsula, that springboard to Japan, and faces American boys over a narrow truce belt. Other forces under this same Red flag, trained, armed and supplied by Communist China, are now able to put increased pressure on Indo-China, that other Asian springboard to the rubber, oil and rice—and the teeming millions—of Southeast Asia.

Our real strength in the Far East rests in Korea,

Formosa, the Philippines and Japan; Southeast Asia has little to offer in either military or moral strength. But in the Eastern area of strength, we have (1) prevented Japan from rearming, (2) isolated the Government of the Republic of China, and (3) immobilized our power in Korea by an armistice. So now Red China, with complete immunity in the North and East, is free to (1) consolidate within, (2) move south against weakness, and (3) talk tough at any and all conferences.

If we study what has happened since 1948, we see they are now smilingly holding up before our eyes their plans for world conquest—plans which already have got them control of one third of the human race. Are we too lazy to study this chart?

Quickly we should see, writ large on the map, the fact that if we now lose Korea and Indo-China, we will move into *Catastrophe in Asia*. For it then would be only a question of how short the time before their power would irresistibly overflow into Japan, Formosa, and on down through Thailand, Burma and Malaysia into Indonesia and, at last, the Philippines.

All of which they could then do, probably without firing a mortar. For these little lands would be forced to make their peace, and "new arrangements" with Red China and the Kremlin; fifth columns would do the rest. How long then could "neutralist" India afford to remain even neutral?

Once the free world is cut off from these priceless raw materials, once the Kremlin is in control of this bottom-

less reservoir of man power for its legions, what hope remains for the Middle East, for Africa or for Europe or for us? As a soldier I can only admire the brilliant simplicity of their battle chart.

But examine that plan carefully and you will see that all this has been gained so far by avoiding two dangers: (1) the peril of "peace" and (2) the still greater danger of all-out war with a major power. Skillfully, prudently, they steer a course through little, "limited" wars in which the costs are small and gains to them great.

By means of these "limited" wars they rouse in the Chinese masses hatred of us, and thus tighten the grip of their police state. They use Korea's ridges as a training ground on which to forge a modern Army which some day will move south and west. The cost to Communist China? Peiping and Shanghai are as unscathed as San Francisco and Chicago. Furthermore, it has let Peiping demand of Moscow both good weapons and a modern air force.

They also know we have presented them with the initiative—that battle prize which armies fight to gain. They get it without a struggle. United Nations public opinion seems to feel it gains an immense moral superiority (the Reds must find this comic) by letting them call the shots. It is they, never we, who will decide whether the next "limited" war will be fought as now, on the Korean, Formosan, and Indo-Chinese sectors, or on some more distant spot.

And, wherever our armies have soundly defeated theirs, they can always "accept" an armistice and thus gain a breather and a chance to regroup. For the United Nations apparently feel that the standard military maneuver of vigorously pursuing a beaten army before it can re-form is unworthy of our ideals.

While I was in Korea I felt that this policy politically imposed on the military was wrong, and also that the entire armistice episode was a profound mistake. For an armistice is indicated only when a political settlement is

in sight. And clearly, to me at least, we had no basis for one either in Korea or anywhere else in Asia, for the Kremlin's major plans remained unchanged.

But, by one concession after another to the Communists, we finally bought our armistice. And I thank God that we have back at least half our prisoners, and that the daily casualty toll is at least temporarily ended.

Yet it is fitting that the American people, who have a deep sense of the realities, should greet this armistice not with elation and cheers but with a sense of shame. True, we defeated the Kremlin's North Korea Army, the small aggressor. But our United Nations policy makers lost their nerve in dealing with Red China, the big aggressor. She is treated as an equally honorable antagonist with rights on a par with our own. Neutrals are asked to arbitrate what was once a crusade to defend freedom against aggression as though it were only a neighborhood brawl.

Can we wonder that our prestige is now low all over Asia? That the fence sitters from Japan on down to Indonesia are now pondering which way they might jump? Should we be surprised that trade delegations from many nations are already in Peiping? And that many free Asians, still willing to fight for that freedom, look now to Ramón Magsaysay, Syngman Rhee and Chiang Kai-shek for leadership, rather than to the United Nations?

While disputes simmer on, the free world's situation is now worse than it was in June, 1950. An immense Red Chinese Army is now planted halfway down the Korean peninsula, feverishly building airfields all over North Korea, while at home Red China boasts she has met the American "imperialist tiger" and she has conquered.

Meanwhile, our allies hope that appeasement of her might bring a rift between Peiping and Moscow. This, for two reasons, is dangerously foolish.

Now and for many years Red China must look to Russia, certainly not to the West, for her tanks, heavy



DIPLOMATS DEBATE AT THE U. N.

"Our United Nations policy makers lost their nerve in dealing with Red China"



GI's FIGHT IN KOREA (1951)

artillery, planes, radar and all the many complex and expensive machines for modern fighting. To build the industrial base to produce all these may take Red China many decades.

Secondly, the ancient Chinese dream, now taken over by the Reds, of engulfing all the Far East, can be realized only in partnership with Russia; the little peoples around her rim who hope to stay free can look for help only to the West. True, they are dotted with Chinese settlers: culturally autonomous Chinese colonies throughout Southeast Asia and even into the rich islands as far as the Philippines—colonies centuries old, which still are on the side of freedom.

But let the prestige of Red China continue to rise at the rate it has climbed since the beginning of the Korean war, and the time will soon come when these old Chinese settlements of Southeast Asia slowly will be forced to "join the winner" to make their peace with the mainland Chinese who now march under the hammer and sickle. And there is little time.



FAREWELL TO KOREA
"We need an affirmative policy"

Yet we have at home other curious, perhaps well-intentioned, defeatists who would have us believe that our time to win has already passed. When I listen to their speeches and read their articles—exaggerating the enemy's present strength, playing down the importance of the Pacific and of Asia—I wonder if they are not, consciously or unconsciously, waging psychological warfare against us—destroying our will to win, minimizing our strength, softening us up to accept unnecessary defeat.

If we are to be true to our American heritage and our ancient foreign policy, our *President must be supported now in strong policies*, and the voices of courage and wisdom in our Congress must be strengthened. Had not the people, the press and the Congress spoken up clearly and firmly in the past, Formosa would have been surrendered as an appeasement to Red China, and even

the Korean Republic might have been thrown in to seal the bargain. Such protests have blocked the attempt of the Chinese Reds to shoot their way into the United Nations.

Compromises are often necessary, but they should never be at the expense of our solemn pledges. They were urged even in the days of that great Roman, Marcus Aurelius. But his answer was: "Never esteem anything of value that would cause thee to break thy word, or lose thy self-respect."

However, in our obligations to our United Nations allies, I see nothing which compelled us to surrender to the Communist Chinese the initiative in the war. And with these distant political committees in command of our battle lines, we had to put aside all the great lessons we had learned from American military history.

For instance, Stonewall Jackson, one of the great military captains of history, would never let an enemy consolidate; always struck before he could assemble. In his "Valley Campaign" by forced marches he led his famous "foot cavalry" against three separate armies, destroying each before they could unite against him.

In Korea we likewise moved fast to destroy the North Korean aggressor, but the appearance of a second force—the Red Chinese—caused us to falter and fall back. True, presently we reversed this military retreat, turned and pursued the Red Chinese north, again beyond the 38th parallel.

But now began the political retreat which became endless. It had been in our power, and still is, to destroy this Chinese Army, which might well have brought about the downfall of the Red Chinese regime. Our armies here had a chance to rewrite history.

MORALITY: A NEW LOW

But the United Nations diplomats would not take it. The North Korean "People's Army," it seemed, was the only aggressor. It was no longer good taste to remind the United Nations that once they had branded the Red Chinese with the same label. Instead they meekly accepted the fiction that the Chinese were only "Chinese volunteers"—surely an all-time low in political morality, both for the world and in our own American history.

It was argued that, to save Communist China, Russia would have entered the war. Now no one can pretend to read the minds of the Kremlin's inner circle. But we can see clearly their broad design of policy, which is to move quickly in on our weak spots, but always to avoid a major war. And, during the next two or three years, it is inconceivable that they will risk major war while they still lack that atom-bomb stockpile and those intercontinental bombers necessary to knock us out.

They have a healthy respect for our long-range air power, for our stockpile of fission bombs, for our sea power, which lets us float air strips along key sectors of their perimeter, and for the industrial might back of all this.

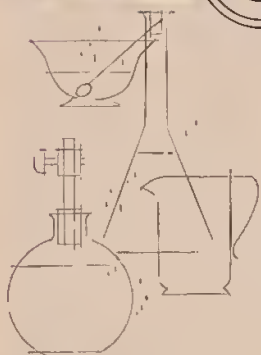
Why should they, for the next few years, invite so terrible a retaliation—one in which they risk losing the home base for their world revolution? Their present

(Continued on page 28)

phosphates

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IT PAYS TO SEE

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policy—both skillful and prudent—of nibbling at our weak spots, has produced great gains for them, and fits their present situation.

But if we still have time, I don't say that time is on our side. *Time is only and always on the side of those who know how to use it.* And we have been solely preoccupied with preparing for that full-scale global war which may never come, and have been blind to the tepid wars which the Kremlin is winning, and which now threaten to outflank the free world. If this trend of the last eight years continues, we could lose World War III long before it begins.

To stop this disastrous nibbling away of our free world, we need an affirmative policy. A negative one, which contents itself only with checking the enemy now and then, but never stopping him or rolling him back, is not right for the genius of our people. Can Americans be expected to applaud a series of withdrawals, no matter how gallant, ending in a noble "disengagement"? To my thinking, this is only a prettier name for appeasement.

The affirmative policy we seek is one which will insure, in this world, the dominance of free societies, so that they may live in a free atmosphere where free men may freely exchange the product of free labor and of free ideas, moving toward wider horizons. Only in such a world can our American freedom survive.

Yet in this struggle for freedom, I feel I must sound one solemn warning. I believe in the United Nations. I applaud its successes in mediation, in relieving distress, and its efforts to improve world living standards. But it would be folly to rely on the United Nations as an instrument for collective security.

FIGHTING IN SHACKLES

For instance, Russia and her European satellites are members of this "club." Other members are proudly "neutral" in our fight for freedom. Still others give only lip service to the cause. True, 50 of these United Nations joined us in the summer of 1950, denouncing aggression and calling for armed resistance—in response to heavy American pressure. But when the chips were down, only 16 were willing to send forces to Korea and, as Sir Winston Churchill has pointed out, America contributed 95 per cent of that total U. N. effort.

Just who really fought in Korea? The Republic of Korea itself had at all times supplied all the divisions our policy makers would let us arm and train—a limit of 10 during the days of hardest fighting, and 16 at the date of the armistice.

America supplied seven divisions, plus those required in Japan, and most of the naval and air support, as well as logistical support for all, except for certain items for the Commonwealth Division.

Now for the other United Nations. I have often expressed my gratitude and high praise for the fighting qualities of the men they sent. But here are the totals: a single division from the entire British Commonwealth of Nations; a brigade from Turkey; two battalions from Greece, and a battalion each from Colombia, Ethiopia, the Philippines, Thailand, France, Holland and Belgium.

The price we paid for them was the *loss of decisive military command.* No important move could be made on the battlefield without first securing, through Washington, the approval of a caucus of 16 diplomats halfway 'round the world. And, after Red China entered the war, the enthusiasm of most of these 16 cooled rapidly. They controlled not only over-all strategy, but small-scale tactical moves, and even the choice of bombing targets within Korea.

For months during my stay there, the commander of the magnificent Eighth Army was limited in his offensive moves to actions requiring not more than a single platoon. And often I feared the time might come when the caucus of diplomats might take over from us command even of the platoons! To paraphrase Sir Winston Churchill: *Never in the history of combat has so much authority been bought by so small a contribution!*

"PAWNS" OF DIPLOMATS

Our superb fighting men plus the equally superb divisions of the Korean Republic might have engaged and destroyed the enemy. Instead they became pawns of that diplomatic caucus. We had to appease our allies who feared offending Peiping. We had to appease "neutrals" who had piously joined in condemning aggression but who, when the call went out for fighting men, loftily sat on the fence. Above all, we appeased our enemies; if we offended them by fighting vigorously, they might not grant our plea for an armistice.

If we must again send our sons abroad to fight for freedom, I hope they go unshackled; that no appeaser's chains bind their arms behind their backs.

And I feel that the true road to collective security lies beyond the United Nations in regional pacts, like the Monroe Doctrine in the Americas, and others we have negotiated in the Pacific. In the frameworks of such smaller groupings, the nations involved can identify the aggressor, can appraise their rival interests, and can throw their whole united strength into their defense.

In such areas we can pick out brave allies anxious to defend themselves, and give them the aid they need.

Such pacts are tailor-made to fit the curious war which we, for eight years, have been losing to the Kremlin. If we can turn this tide, World War III may never come.

I WROTE this article last fall, but held it from publication for many reasons. First of all, I had another article being published in which I advocated the replacement of American troops overseas by native troops. I was searching for a new formula on how to win "limited wars." Shortly thereafter I was sent by my Government on a mission to the Far East. I pigeonholed my unpublished article. I had given it various titles, such as "Catastrophe in Asia," "The U. N. and the Far East," and "How to Lose a War."

Many changes have taken place since last fall, yet what I said about "How to Lose a War" is just as timely today as when written. Surely the American people understand how to win a war, but do not comprehend how we lose them.

I am glad to release this article through the pages of "U. S. News & World Report," even at this late date, hoping that by understanding some of our mistakes of the past we may profit by learning how best to win in the future.

JAMES A. VAN FLEET

A DAY WITH THE MODERATOR

OF THE KOREAN PRESBYTERIAN CHURCH



7:30 A.M. Mr. Lee leads worship at the family altar with wife, son, daughter. His six older children are all girls.



8:30 A.M. At Bible Institute, where he has been the principal for nine years, Moderator Lee directs opening hymns.



1:15 P.M. On his way back to the Bible Institute, the Moderator meets a non-Christian, discusses religion with him.

looking upward" is along a different line. and moderator.



7:45 A.M. Before leaving home to begin his day's work, Moderator Lee spends half an hour in Bible study. Like many Korean homes, windows are covered with white paper.



8:15 A.M. The family is off for the day's duties, son John to school, Mrs. Lee to the market for the shopping; Pastor Lee will go first to the Andong Bible Institute.



8:45 A.M. Teachers at Bible Institute meet for discussion of the day's work and prayer before classes begin. At this, one of twelve such institutes in Korea, students number 150.



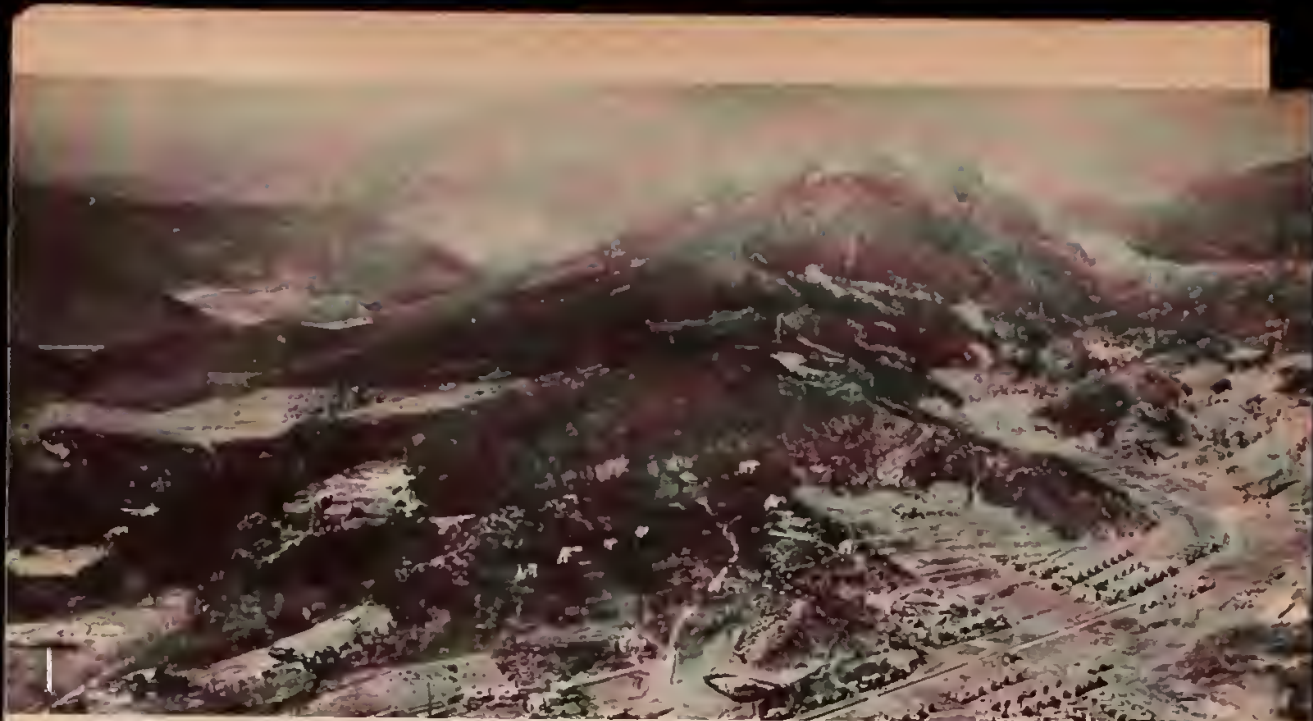
12:00 NOON. At lunchtime the Moderator takes time out to play with John, who is fourteen. Keeping up with a growing boy helps Mr. Lee look and feel younger than his years.



4:00 P.M. After classes Mr. Lee meets Deacon Teh (left) and missionaries Stanton Wilson and Olga Johnson to stake land for dormitory to be built with U.S. armed-forces aid.



6:00 P.M. Typical of Korea's more than 3,000 Pre-bbyterian churches (including half-a-million members), elders of West End Church meet with pastor to close the day with prayer.



Severance, CCU Merge

On April 14, 1955, in Seoul, Korea, the Board of Managers of Chosun Christian University and the Board of Managers of Severance Union Medical College and Hospital united and met for the first time as the joint board of a single institution. On April 23 the first step in the move of Severance from its mid-city site to the university grounds took place when ground was broken for the Eighth U.S. Army Memorial Chest Hospital.

This union is a logical step in the development of two institutions whose histories have been related for forty years. Both were founded in Seoul by missionary groups wishing to train Koreans for more effective and Christian service among their own people; most of the supporting groups in both Korea and North America were identical; Dr. O. R. Avison, founder of the medical school, was also the first vice-president, and then president, of Chosun Christian College. For many years he cherished the hope that such a union might come about.

Legal steps for the complete merger will take some months; in the meantime, an executive committee consisting of five members from each of the governing boards will represent the two institutions.

Within these pages are short histories of Chosun Christian University, and of the Severance group comprising hospital, nursing school, and medical college. Part of this record was made in the heartbreaking years when Seoul found itself almost daily in different hands — Japanese, North Korean Communist, U.N. — and when lands and people were ravaged. The pictures show some of that devastation and the efforts being made to surmount it.

The large photo above is an air-view of the area outside Seoul where Chosun Christian University is now located.

The main road into the campus is seen at the extreme lower left of the picture; this leads to the mall, bordering which can be seen Stimson Hall and Underwood Hall (with the tower). The scattered white houses on the next knoll are shells of former faculty homes which have been damaged beyond repair. The site of the Eighth U.S. Army Memorial Chest Hospital (Severance) is on the ridge between the main campus and these faculty residences.



KOREA





The first modern medical training given in Korea was at a little hospital in Seoul, where, at the turn of the century, Dr. O. R. Avison took a few young men and started teaching them by

the apprentice method. In 1908 the first Severance diplomas were given to eight men. Three years later, a school of nursing was established. Since their founding, these institutions have sought to give, in addition to good medical training and treatment, ideals of Christian service to student, patient and community.

In the Republic of Korea, (South), there are 24,000,000 people. Practising doctors number 7,319, or one for every 3,279 people. (Compare this with the one for 750 in the United States!) Nurses number only one for 8,854 people in Korea as compared to the one for 500 in the United States. Six medical schools in South Korea—two of them Christian—are attempting to improve this ratio, but all have been faced with upheaval and losses during the war, and supplies, staff and funds are desperately needed.

The Severance institutions—hospital, medical college and nursing school—grew out of the early work of Dr. H. N. Allen and Dr. Avison. Dr. Allen, a Presbyterian physician, arrived in Korea in 1884 and was the first Protestant missionary to become a permanent resident there. He won the confidence of the royal family when he saved a prince from bleeding to death after an assassin's attack. The king, in gratitude, opened the country to missions, and established a small hospital which he named "the place of help for many". Dr. Allen was put in charge, and thereafter found "patients in plenty". In 1894 the hospital became, by mutual consent of the king and the Board of Foreign Missions of the Presbyterian Church, North, a missionary enterprise, to which other missionary bodies later added their support.

The name "Severance" honors a Cleveland man whose great generosity in contributions for buildings and the support of missionary staff members started in 1900, and was continued after his death in 1913 by his son and daughter.

Dr. Avison succeeded Dr. Allen in his post in 1893, and gave the hospital, and the institutions which grew from it, forty years of service as doctor, educator and administrator. During this period, Severance became "undoubtedly the best medical school in the country". Two years of medical work were required of applicants wishing to enter the four year course leading to the Bachelor of Medicine degree. The Government gave recognition to the college in 1917; in 1924 it granted Severance graduates permission to practise medicine in Korea without taking the Government examination; in 1934 this license was extended to include the entire Japanese empire.

The School of Nursing owes its start to Esther L. Shields, who served Severance for many years. The high standards and the Christian atmosphere in the hospital did much to encourage women to take up nursing—a profession which had been held in very low esteem in

Korea. Nearly 500 women have been graduated from the three-year course in nursing and midwifery.

In 1926 the American Dental Association approved a program for an "American Dental Health Center" in connection with Severance Union Medical College.

The hospital also grew in size and fame. Thousands came for treatment—half of them unable to pay anything at all. At one period the hospital was averaging 25,000 free treatments a year in its clinics and providing 15,000 free days of hospital care—"the largest charity in Korea".

Standards and reputation painstakingly achieved by the Severance institutions inevitably fell when World War II cut Japan-controlled Korea from supplies and equipment, and doctors and students went into war work. Post-war rehabilitation was scarcely complete when the Korean conflict broke out. College and nursing school were forced to discontinue and the hospital was closed.

Most of the staff fled to Pusan and soon started a refugee hospital in a school building on Koje Island where a small hospital still continues work among the refugees there. Another group set up and operated a field hospital for sick soldiers, and a third group established another temporary hospital for refugees at Wonju.

Late in the spring of 1952, Severance returned to Seoul to resume work despite shattered buildings, lack of a library, and the barest laboratory equipment. The School of Nursing reopened with a small student group whose numbers have gradually increased. Women were admitted to the medical college for the first time, and now form a very small proportion of its 208 students.

The doors of the hospital were opened to the public on April 1, with equipment largely provided by the United Nations Civil Assistance Command; forty army beds, several stretchers and an examination table accommodated the adults admitted; a dozen bassinets and several boxes and baskets held the babies. Now there are 153 beds, 29 cots and 16 bassinets. In 1954, 2,376 patients were given 54,409 days of inpatient care, of which 30% was free.

Church World Service operates two projects in cooperation with the hospital. One is the Korea Amputees Rehabilitation Project, providing surgical treatment and artificial limbs for the many civilians injured in the war. Of 410 receiving limbs, 348 were able to resume their former occupations; the others were taught new skills. A brace shop is now turning

out appliances for polio patients for whom, up to now, no provision has existed in Korea.

The Chest Clinic, started at Severance in January 1954, is the second CWS project. Tuberculosis is 25 times as common in Korea as in North America, but neither funds nor trained personnel have been available to combat it. The Severance Clinic provides training in diagnosis, treatment and home visitation for a group of doctors and nurses, some of whom now staff four additional clinics in other hospitals.

(Cont'd on p. 4)



Gen. Lyman L. Lemnitzer, U.S. and U.N. Commander-in-Chief in the Far East, breaks ground on CCU site for Eighth Army Memorial Chest Hospital (Severance), on April 23, 1955.

Chosun

Christian University*, oldest of Korea's eight universities, marked its fortieth anniversary on April 22, 1955. Established by missionaries, it sought to

meet the need for an institution of higher learning in Seoul "in which Christian leaders in all phases of Korean life might be trained." Since its founding, this institution has graduated over 3,000 men and women whose training is indeed being used "in all phases of Korean life."

In the Government of Korea, there are a notable number of CCU graduates in the positions of departmental and ministry chiefs, a former vice-chairman of the National Assembly, and men in diplomatic posts around the world. In education, five graduates head technical or normal schools above high school grade, and two are university presidents. There are four high school principals and three college deans in the alumni roster. Three hold positions in universities in the United States.

CCU graduates are represented as newspaper editors and business managers (3), bank directors or managers (3), as presidents of textile, power and mining companies (4). Alumni include the Navy Symphony Orchestra conductor, a well-known tenor, a violinist, a novelist, a poet, —and professional athletes in football, basketball, and table tennis, as well as an Olympic marathon runner. There are Baptist, Methodist and Presbyterian ministers among CCU graduates; one of these is editor of the Christian Literature Society of Korea.

Horace Grant Underwood, a Presbyterian missionary, did much of the preliminary work toward founding the college in 1915, and was elected the first President. When his death occurred in the fall of 1916, he was succeeded in the presidency by Dr. O. R. Avison, vice-president of the college, who had also founded Severance Union Medical College eight years earlier. Thus, these two institutions have had a close relationship from their earliest days.

Four mission boards cooperated in the founding of Chosen Christian College*: the Presbyterian Church in the USA, Methodist Episcopal Church, Methodist Episcopal Church South, and the Presbyterian (later United) Church in Canada; their support in funds and staff for the field has continued. Representatives of these groups in New York formed the Cooperating Board for Christian Education in Chosen, Inc. (1918), a board augmented by representatives from other groups as they became supporters of either institution. In Korea, a Board of Managers representative of local and mission supporting groups and the alumni, has handled the affairs of the institution.

Soon after the school was founded, a large site on hills outside of Seoul was purchased with funds given by John T. Underwood, brother of the first president. The cornerstone

for the first college building was laid in 1919. By 1922, Underwood Hall (the central campus building), Charles B. Stimson Hall for administration, Appenzeller Hall for science (named after the first Methodist missionary to Korea), a dormitory, and some faculty residences had been constructed.

The institution, which offered courses in literature, commerce, science and agriculture, early started negotiations to procure official recognition. In May 1917, it received from the Government General of Chosen a charter to operate as a special school of college grade.

The college is fortunate in having had three presidents who served ten or more years each. Dr. Avison's presidency covered the period from 1917-33; Dr. H. H. Underwood, son of the founder, succeeded Dr. Avison and directed the college's growth for another decade. These years saw interesting but normal changes in the development of the school. Additional land purchases enlarged the campus to 200 acres. A government reclassification of all educational institutions in the country gave Chosen Christian College a "higher status" than its first charter had done. Administrative and academic posts were gradually filled by Koreans — one of whom is now president.

But Pearl Harbor marked the beginning of a turbulent history for the institution. The Japanese regime in Korea deported Dr. Underwood, appropriated the college, named a Mr. Takahashi president, dismissed the staff, appointed a new faculty, renamed the school "Kyung Sung Technical Administrative College," and granted 152 diplomas.

Immediately upon the liberation of Korea in August 1945, a group of seven former staff members formed a committee to recover the property and reorganize a faculty. Mr. Uk Kyom Yu was elected president on October 6, 1945, and the college reopened its doors just one month later with its former name — Chosen Christian College — restored. In December 1945 Mr. Yu resigned and Dr. L. George Paik was elected president.



* Chosen — Chosun — Yunhi — Korea

Chosun represents the preferred Korean spelling of the Oriental name for Korea; Chosen is the romanization used by the Japanese. Chosen Christian College was founded while Korea was under Japanese domination; when the institution secured a charter as a university after World War II, it changed the anglicised spelling from Chosen to Chosun.

In the United States, supporting mission groups incorporated as the Cooperating Board for Christian Education in Chosen, Inc., and the "e" spelling remains official until legal steps are taken to change it.

Chosun Christian University has another name by which it is popularly known in Korea. This is "Yunhi," a contraction of the name of the section near Seoul where CCU is located.

The word "Korea," better known to the Western world than "Chosun," comes from an ancient Chinese designation for this area meaning "High" and "Beautiful."

"Chosun" is generally translated as meaning "Land of the Morning Calm."

(Cont'd on p. 4)

Severance (cont'd)

The appalling prevalence of tuberculosis in Korea and the inadequacy of facilities to cope with it inspired the Eighth U.S. Army to give a chest hospital to the Korean people in memory of their men who lost their lives in Korea. In giving this memorial—consisting of \$400,000 worth of building materials and \$70,000 in equipment—the Eighth Army proposes "to provide a unit in the total Severance complex of sufficient latitude to allow research, treatment and medical and surgical care of diseases of the chest. As an adjunct of its operation, it will provide a nucleus for the training of Korean physicians and nurses in the technique of diagnosis and surgery in abnormal chest conditions. Within its capabilities the facility of the unit will be available to all individuals requiring such care."

This memorial unit, to be known as the Eighth U.S. Army Memorial Chest Hospital (Severance), will be the first hospital of its type in Korea. Valued and welcome, this gift from the Eighth U.S. Army must be matched in generosity by other groups and individuals if Severance is adequately to staff and maintain the expanded facilities.

The new chest hospital will also be the first Severance unit on the Chosun Christian University campus. The decision to move the Severance institutions to the CCU grounds just outside the city is partly the result of the developing plans for the merger of Severance and CCU. It was also the result of developments in the city of Seoul. Though the present site of eight acres was originally outside the city wall, Seoul has grown up around it, and a wide new road is being cut through the heart of the grounds, leaving the two resulting sections separated by a gully which would require an overpass. The main railroad station is now within a stone's throw of the compound, and smoke, noise, and grime enter hospital and classes. Under the circumstances, rebuilding on the present site offers no advantages. Although partial restoration has been made of the ruined city buildings, the hospital will ultimately use these as outpatient and emergency clinics, while carrying on the main part of its service at the new site.

The emergency quality of the devastation immediately following the Korean conflict brought forth generous responses in emergency gifts of services, materials and money from many agencies representing Western friends of Korea. KCAC, UNKRA, AKF, CWS, the Eighth U.S. Army, the Canadian Army, the Presbyterian Church of Victoria, Australia, and the agencies working through the Cooperating Board for Christian Education in Chosen, have made it possible for the Severance institutions to carry on since the Korean war ended.

Two Severance graduates head the Severance complex today, Dr. M. S. Kim, president, and Dr. Y. S. Lee, superintendent of the hospital. These men, like some others on the staff, have taken additional training abroad and returned to serve their own people. Their willingness to serve should be supported by help and encouragement. Urgent unmet needs include teaching doctors for a half-dozen special fields; additional nursing and social service staffs; residences, laboratory equipment, clinics and wards—and funds to keep them operating. If the hospital is to continue its treatment of widows, orphans, amputees and others made poor by the wars, and if the medical college and nursing school are to continue qualifying Korean doctors, dentists and nurses for service to their own people, our help will be needed on a steady regular basis for a long time to come.

CCU (cont'd)

The next objective of the committee was to elevate the college to university status with four colleges: Liberal Arts, Commerce, Science and Engineering, and Theology. On August 15, 1946, the charter for "Chosun Christian University" was approved by the Military Government of the United States Army in Korea. Since then, a graduate school and a training institute for secondary school teachers have been added.

The Communist invasion of Seoul in the summer of 1950 forced faculty and students to flee; many staff members, particularly Christians, were captured or killed. With the United Nations recovery of Seoul in September, one-third of the faculty members and 90 out of a former 1,400 students, returned to a badly damaged campus to resume classes. Repairs were started immediately. But in January the war again turned against the UN forces, and the University again suspended operations in Seoul.

This time, however, a temporary tent campus was established in Pusan in the southwest. To this refugee college 222 old students found their way, to be joined by 300 new. United Nations Civil Assistance Command in Korea provided materials for a few temporary buildings, which, with nine tents, made 24 classrooms, one library room, one laboratory and a small office space. Into these poured 1,825 students for the spring semester of 1953.

By the time Chosun Christian University was able to return to the Seoul campus late in 1953, the university had much outgrown its badly damaged "permanent" buildings. "We have salvaged out of wrecks nineteen houses," wrote President Paik in August 1953, "but none is ready for occupation. Lines for light and telephone have been destroyed, and our water system has . . . rot. We can not think of [a] heating system for the time being. We must find financial resources for rehabilitation and expansion. . . ."

From many agencies interested in Korea's rehabilitation help has come. Yet much more is needed.

Chosun Christian University believes in its future. So, too, do the people of Korea. In March 1915 first classes were held in borrowed rooms, with 64 students enrolled. In March 1955, over 3,000 applicants took entrance examinations for a freshmen class of 710 for 18 university departments. Undaunted by past calamity the University in April unveiled for the third time the twice-destroyed statue of its founder, so marking the start of its 41st year of service to the people of Korea.

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June 1955

A Colony

of the Hopeful

Victims of leprosy—for centuries outcasts from society — can work, marry, and live in families at Sin Poong Colony, Korea



Well children of leprosy parents live outside Sin Poong Colony, see mothers and fathers monthly across visiting-room partition.

By **TRUDI WILEY**

Photographs by
RAYMOND C. PROVOST

THE thought of spending a summer at a colony of leprosy patients sounded appalling. After all, the location couldn't possibly be desirable, the activities would be disheartening, and the people would probably make one feel uneasy; but since my husband and I were doing medical relief work in Korea, the idea of staying at such a colony interested us. Around 150,000 people in Korea suffer from leprosy, and we thought it would be worth-while to see how they managed, particularly in a postwar period.

With that thought in mind, we went by train from Kumsan, where we lived, down to Soonehun in the southern part of Korea. From Soonehun we took a jeep fifteen miles down the peninsula to Sin Poong, a town north of Yosu harbor, where American Leprosy Missions maintains, and the Southern Presbyterian Church (Rev. E. T. Bover, superintendent) administers a colony of over twelve-hundred patients.

"Do you suppose that this could be it?" I asked as we stopped on the mountain road and saw before us a beautiful, green-wooded stretch of land surrounded by sea and islands. Little homes with

adjoining farms were spread out along the beaches. It looked like a resort, but it was to be our destination.

The colony was started thirty-two years ago when the existing leprosy hospital in Kwangju was thought to be a public health menace. A group of medical missionaries then looked for a new location and found the isolation and beauty of the present spot ideal. Dr. Robert Manton Wilson, a Presbyterian U.S. medical missionary, supervised the project from that time until he was forced to leave in 1940. Many of the ideas that he started with this colony have since become accepted in leprosy colonies throughout the world.

Since it is generally thought that leprosy is contracted in the first few years of life and after prolonged contact with the infected person, children of patients are in constant danger of getting the disease. In this colony the unaffected children are kept in an orphanage outside the front gate. The colony is run on a family plan. Men and women may marry in the colony and move into a home of their own if the man has a minor sterilizing operation performed. This is necessary as any child born to

PRESBYTERIAN LIFE



With characteristic vigor, Paul Payne tends garden (his chief hobby) at his home in Burks County, Pennsylvania.



Calming influence on academic educator are his youthful-looking wife Edna, and the book-lined study at his home.

lege, he received his first real teaching experience in a rural Kansas school. And quite a school it was.

"The teacher before me was six feet tall. The pupils ran him out in three months. I stood five feet seven, was nineteen years old, and weighed 120 pounds. The school had one room, eight grades, and fifty students," Dr. Payne remembers. But licking town bullies had taught Paul a few lessons which he put to work successfully. He finished the year out, but not without having a few guns aimed and fired his way. "I knew they weren't trying to kill me—just scare me," he says, "but I was afraid they might miss and hit me."

Paul's first experience in Christian teaching came the following year (1909-10) when he began his studies at Park College. His family was in nearby Oskaloosa, Kansas, so he went home week-ends. The town itself did not have a Congregational church, but Paul joined the Presbyterian church. Soon he began a boys' church-school class which started with five and ended with twenty, all of whom joined the church after the classes had ended.

This started a cycle of teaching which included more church-school classes, song-leading at YMCA camps and a job as boys' work director at the Westport Presbyterian Church, Kansas City, Missouri, after being graduated from Park. At Westport, Paul learned how to organize a good church school. He was told that the church would not support a Boy Scout troop. He promptly organized two, one of which recently celebrated its fortieth anniversary.

In 1914, he decided to go to seminary.

After McCormick, a student pastorate, and the Army, Paul was called to a pastorate in the town of Pawnee, Nebraska. And it was here that he captured and surrendered to quiet, brown-haired Edna Potts.

The young pastor met his future wife in the spring of 1919. "I'd have married her that afternoon," he says, "but she was more patient than I." The Potts family had a fine opportunity to check out their prospective son-in-law—Mrs. Potts was the Pawnee Church's organist-choir director. Mr. Potts was chairman of the board of trustees. Today, Paul and Edna (she's still so young-looking that some people have asked if she were not Dr. Payne's second wife) have a married daughter, Connie, living near Pittsburgh, and a married son, Bill, in El Cajon, California. Both couples are active in their local churches, and Bill, now an engineering officer with the U.S. Pacific Fleet, plans to finish seminary when his tour of naval duty ends. Two of the greatest joys in Paul Payne's life are his daughter's children, Carol Lee Johnson, seven, and Arthur "Buzzie," four. Not only his own grandchildren, but all the children in the Paynes' neighborhood like him. "He has the ability to live in a child's world," says Mrs. Payne. "And sometimes this is quite a strenuous experience when he and his grandson are playing wolf and growling at each other."

The Paynes stayed at Pawnee for five years, then moved on to short pastorates in York and Fremont, Nebraska. In 1929, Paul was called to a big assignment—pastor of First Church, Bartlesville, Oklahoma (membership, some 800).

Here Paul Payne was serving a congregation of reasonable means and above-average intelligence. And here his painstakingly produced sermons—he wrote them all out and semi-memorized them for ten years—began to win notice.

But here also came the blow which might have ended his career. In 1932 he began to have eye trouble. The doctor diagnosed it as glaucoma, a disease caused by pressure inside the eye, and the most common cause of blindness after forty-five. Paul was told to take it easy, but he, as usual, had too much to do. In 1936 the Oklahoma pastor was operated on and had incisions made through the tops of both of his eyes. These incisions, now covered over by thin membranes which feel like grains of sand, act as escape valves for eye fluid when the pressure builds up. One of Dr. Payne's habits is to remove his glasses and rub around his eyes. This is not because he's tired but because he needs to rest his eyes. He is also extremely susceptible to eye infections. He has never had an ulcer, however. "I shoot off too much ever to have that," he says.

While he was struggling to control his energies and save his eyes, Paul Payne happened to make a speech to a Kansas presbytery. The talk was well received, and he was invited to give a similar talk at the men's dinner at the Cincinnati General Assembly of 1935. The next year, along with his operation, he received a call to the First Church of Ithaca, New York, home of Cornell University. In 1939 he was elected a commissioner to General Assembly, and

(Continued on page 48)



Couples in the colony frequently adopt infected children. Ten-year-old Kim Yang Su was found to have leprosy when at an orphanage in Kwangju. He was adopted on arrival by Mr. and Mrs. Kim, who were married in the colony eight years ago.

such parents would almost certainly contract leprosy. These couples then adopt the orphan children in the colony who have leprosy and give them the family life that they could not have in another institution. Every new child who is admitted to the colony is adopted almost the same day by one of the many couples eager to give them a home.

When a couple marries, their friends help them build a home on the grounds, and the colony consists of many neat little homes nestled near the sea or on the hills. The patients are all given a piece of land which they farm each day to the extent that they are able. Potatoes, peppers, beans, and rice are the favorite crops, and these supplement the food ration given them by the government. Many of the women dig for clams on the beach at low tide. Some have chickens, ducks, and pigs in their backyard. These animals are often sold for them at the market in order to give the patients some spending money at the colony. They have a store which does a thriving business, mostly in toiletries, food, and wearing apparel.

Ingeniousness and activity are seen throughout the colony. Everyone seems

to be working at something: patching wire, working in the fields or in the tad shops, sewing or preparing meals. They constructed two large dikes between the mainland and on the off-shore islands so that a large piece of land was filled in and is now used for farming.

Lepers have had a long history of begging, and throughout the Orient every town will have its share of leprous beggars who have found that their physical disfigurement will command a few pennies if only for the purpose of making them go away. In some places in Korea this has become a pressing problem. The hopelessly dependent position of these beggars reminds one of the "lepers" people shunned in Biblical times. To have a thriving colony, where everyone leads a useful life and where begging is forbidden, creates a completely different environment.

The small hospital on the grounds is staffed by a Korean doctor and is visited each month by a mission doctor, Paul S. Crane of the Presbyterian U.S. Church. Several patients who have apprenticed as nurses give injections, pass out medicines, and help run the hospital. One of the assistants has helped in

enough operations to perform appendectomies and amputations by himself as well as to give the spinal anesthesia. Each morning from nine to twelve a clinic is held where patients gather from all the cottages to voice their ills. Six of the patients also have tuberculosis, and they live in a separate cottage by the sea and have their own cook.

The treatment of leprosy has been revolutionized by the new drug "DDS." This drug, a sulfa derivative, is by far the most effective one yet found for this disease and unlike the others can be taken in a pill once a day. The patients in the colony, almost without exception, receive this drug. Now there is the hope, which hardly existed before, of patients getting well, leaving the colony, and finding a place for themselves in society.

During the stormy history of Korea in the past fifteen years the colony has not been immune to trouble. We talked to one of the patients who has been in the colony since its original move from Kwangju.

"What was life like during the Second World War?" I asked.

"Well, there were no doctors, no medicine, and very little food. A lot of us



Mrs. Kim takes Yung Su to colony hospital for injection. Korean doctor supervises patient apprehended as nurse.



Mr. Kim takes Yung Su to see ship with crew from the colony start hundred-mile voyage to Pusan for supplies.

left because we were starving. Our faces were swollen from lack of food. There were less than seven hundred of us living here at the time."

"And after the war?"

"The missionary doctors came back then, and we had plenty of medicine and food."

"And during the Korean war?"

"The first year of the war was bad. We didn't have any food or medicine; and when the North Koreans invaded the south, the Communists came to the colony, killed the gateman, and took most of our possessions away from us. They couldn't take any food because we didn't have any. But after the Reds left and the missionaries came back, conditions improved, and we began to get food and medicine again."

"And now?"

"Oh, everything is just fine now. I married my wife here. I'm an elder in the church. I have a farm and some animals." Looking around the green park where we were sitting, I could see that life would be very pleasant here.

Son Yang Won, former pastor of the colony, will long be remembered in Korea. He was imprisoned by the Japanese from 1940-1945. Two days after the American troops withdrew in 1948, a Communist uprising occurred in the nearby town of Soonchun; and his two sons, both active in YMCA and church work, were killed by a Communist zealot. This purge lasted for three days, during which 1,200 people were killed in Soonchun alone. When the Korean army came to quell the uprising, they caught

the boy who had betrayed the minister's sons and were going to kill him when the minister intervened during the trial and asked to take the boy into his own home, which he did. He later enrolled the boy in a Pusan Bible school.

When we attended the outdoor evening service on the hilltop, we began to understand the faith and vitality of these people, for Christianity first offered hope to them in Korea. Community life all centers about the church—a member of Soonchun Presbytery—and the elected elders of the church govern the colony which consists almost entirely of Christians and their children. We understand now why people say that the front gates of the Sin Poong Colony are used more to keep people from coming in than to keep people from leaving.



On hilltop overlooking the beautiful location of the Sin Poong Colony, patients hold regular evening worship services.

A New Book, An Old Faith



THE color and beauty of autumn surrounded him as he walked home through the fallen leaves on a September morning in 1955. Nature seemed determined to hide the bombed and broken city from Dr. Kim's eyes. As he walked he clung tightly to the big book beneath his arm. The city of Seoul, Korea was surprisingly quiet as he hurried through the street. Or, perhaps it was just that the sound of his own footsteps seemed to echo so many years into the past—back to a long road in North Korea in 1947.

It had been this same kind of day. The air had seemed colder then, but that was surely because he had been so careful to dress to look as though he were only starting on a trip to the city market. He had worn the full, white trousers befitting a Korean gentleman of sixty-two years. He carried only an empty rice bag. As he walked he had carefully rehearsed the speech he would make to the guards at the border. "I'm just on my way to the city to get rice for my family." He shook his head when he had heard his own words spoken aloud, for he didn't sound very convincing. His many years of living with and loving truth had made it difficult for him to be part of a deception.

On he had walked. This morning parishioners had warned him that the Communists were planning to persecute the Christians again and that his name was on the list of those to be arrested. Still, somehow, the hope in his heart had not weakened and vision of a united Christian Korea was not dimmed.

He had said good-by to his wife and the children Chong Aha and Chong Man just a few hours before, and had left with them his most treasured possession, his Bible. How many times had he carried it to the pulpit of his own Presbyterian pastorate there in the tiny North Korean village, or carried it into the streets and into the homes of his people? Now he must leave it behind, for those who must be left behind to face the oppression and fear would need its comfort.

The sun had been high in the afternoon sky when he finally stopped for a brief rest and for prayers; and as he sat by the roadside his memories were pleasant company. He remembered his thirteenth year and all the happiness it had brought to him and his whole family. For it was then that he first heard of Christianity. One of the villagers had gone to the city and returned with a Christian Gospel printed in difficult Chinese characters, which his parents had insisted that he learn in order to read the great classics. Because young Kim knew how to read, the villager gave him the book.

He had wanted to know more. Hearing of a church nearby where the Gospel and the teachings of Christ were studied, the boy Hong Ki walked four miles to visit it. After many more trips to the church, against his parents' wishes, he became one of its members. As time passed, the mother and father were impressed by his sincerity and asked him to



The Rev. Kim Hong Ki

teach them his new way of life. Soon they, too, adopted the Christian faith. His life from that day was full and happy. He married, decided to go into the ministry, attended the Presbyterian Theological Seminary in Pyung Yang and after eight years of study became an ordained minister. It was this work that he loved—his work for the people that he was now forced to leave.

He rose from his thoughts and his prayers and continued along the long road. He had just reached the border and was about to cross when he was stopped by two Communist guards. His heart throbbing, the tired little man held out his empty rice bag for their inspection. He was free to pass—to Seoul, to freedom!

And so, on this September 23, 1955, the Reverend Mr. Kim Hong Ki was on his way to Seoul once again. Eight years separated him from that other fear-filled September day. He had started a little rural church outside the city without even the aid of his beloved Bible, which had to be left behind. Here the people could not pay him for the many hours spent bringing the Word to their demolished homes and refugee shacks. The small amounts of firewood and rice which they brought was their only way of thanking him. He hadn't even been able to collect enough money to buy a Bible for his people. And this was his greatest sorrow.

Now on this autumn day, everyone in the village knew where Dr. Kim was going when he started his walk. He had said many times, "The Bible at our church is borrowed; it must reach many hearts and hands, so it must go back to its lender." A few days before, Dr. Kim had read that Bibles for the Korean people were at the Bible House in Seoul, and that because of a gift from the American Bible Society a number of Bibles, available without charge, were in stock.

So Dr. Kim, now seventy years old, made the long journey to and from town, on foot, to bring his people a new book and an old faith.



At left, the Korea Bible House in Seoul as it looked after bombs and fires had demolished it, and much of the entire city, early in the Korean War. At right, Secretary Im (fifth from right) joins with fellow workers in the Bible cause in a prayer of thanksgiving that the Korean Bible Society can once again build on this spot. Rev. Edward Adams (second from left) offered the prayer

Plans Completed for New Seoul Bible House

BY YOUNG BIN IM

FROM the first day after the Korean truce was signed more than a year ago, we have talked of building again the Bible House in Seoul. Final plans have been made; and at 2 p.m., August 22 of this year, we were able to have a ground-breaking service.

The service was not prearranged. In fact, we did not intend to have it; but just before the construction work was to begin, I realized that it would be a sorry thing for us not to thank God in prayer for what we were able to begin. I quickly invited friends and representatives of the Society, who were happy to assemble even on short notice. Fifteen persons were present.

The service was begun with the hymn "Wonderful Words of Life." Rev. Choon Pai Kim, General Secretary of the Korean Christian Literature Society and one of the directors of the Korean Bible Society, read the Scripture lesson, Haggai, 1:1-11, in which the prophet exhorts the people to rebuild the temple which was destroyed by the Babylonian invasion. Mr. Choon also read Psalm 107:1-9, which reads in part: "O give thanks unto the Lord, for he is good: for his mercy endureth for ever." The words seemed fit for this occasion.

We bowed our heads and were led in prayer by Rev. Edward Adams of the Presbyterian Mission. Mr. Adams had been in Korea through many of the difficult war years and had helped in our tasks of rebuilding Korea.

I spoke then of how we were able to start to rebuild the Bible House; of the great efforts of the Eighth Army chaplains; the building materials that Armed Forces Aid to Korea authorities so generously granted; the continuing help of the Bible Societies. I

said that we must give thanks to God for the friends he had surrounded us with in our time of despair.

As soon as the service was over, I took a shovel, broke the ground, scooped out the first shovelful of earth and put it in a litter to be carried away. The earth had been burned over and had lain under debris since the early days of the war.

While the service was being held, a long parade was marching down the street.

The crowd was shouting warnings of a new war, of political conflict and espionage. I remembered another column of marching people when the Communists were driven out of the demolished city by the United Nations forces. And I remembered the still smoldering debris that had been the Korca Bible House and the biting disappointment of the years it took to plan and build it that seemed wasted.

As the new marchers shouted I felt that uneasiness still ruled over the nation.

The ground-breaking for the new Bible House, however, was accomplished with conviction that faith in God would not betray us.

The Bible Becomes a Textbook

MISSIONARIES of the China Inland Mission working in Japan report that one of their workers has been asked to teach English using the Bible as a textbook. Other missionaries are reporting they are finding the opportunity to teach Bible classes by using the English Bible. Religion as such cannot be taught in Japanese schools.

THE COVER shows pioneer missionary Samuel Austin Moffett, who died in 1939, in his home in Korea. One of the heroic figures in missions history, Samuel Moffett had a large part in building the Christian Church in Korea, the Church which was so severely tested and emerged so inspiringly triumphant in the recent war (*The Looking-up-the-Road Man*).



This picture looks like the conventional portrait of a family reunion. But it is unusual in that it records an occasion in 1952 when all five Moffett brothers were together in one place—it had happened only twice before in their lifetime. Nineteen years span the births of the five brothers, all sons of Korean missionary Samuel A. Moffett, so that the eldest, James (*center, back row*) had left Korea before Thomas (*second from right*) was born. The all-missionary family has been scattered widely, serving posts in Korea, China, India, and several parts of the United States.

soul leaves the body, casting off its limitations, and goes into the presence of Christ to be with him.

The word *depart* was also used of breaking camp. The tents are taken down, and the nomad moves to a new site. So at death the soul takes leave of its temporary home and moves to the eternal abiding place. So Paul wrote to the Corinthians: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Could he have had in mind the words of Jesus: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you"? Death for Paul would mean release from the infirmities of the flesh, being united with Christ, and the reward of service.

If it were his to decide between life and death, Paul scarcely knew what he would choose. He was no doubt wearied by years of service. His release would mean taking up again the exhausting task of a missionary. He had had to face the hardships of imprisonment and the sense of being thwarted in his life mission. Death would bring release and the full joy of salvation. But if he could choose, his choice must be to return to his labors for the spread of the gospel and the nurture of the saints. There was still fruit to be gathered from his labors. For the sake of others he would choose freedom and service. He was ready to take up the unfinished task.

We are accustomed to saying, "As long as there is life, there is hope." But Paul said, "As long as there is life, there is opportunity and obligation." Unless we are completely set aside from life's activities, we are to feel that there is something for us to do, if not by physical



July 24, 1954

Samuel Austin Moffett

Vol. 7, No. 15



Hope of the World, Thou Christ of Great Compassion

Hope of the world, thou Christ of great compassion,
Speak to our fearful hearts by conflict rent.
Save us, thy people, from consuming passion,
Who by our own false hopes and aims are spent.

Hope of the world, God's gift from highest heaven,
Bringing to hungry souls the bread of life,
Still let thy spirit unto us be given
To heal earth's wounds and end her bitter strife.

Hope of the world, afoot on dusty highways,
Showing to wandering souls the path of light;
Walk thou beside us lest the tempting byways
Lure us away from thee to endless night.

Hope of the world, who by thy Cross didst save us
From death and dark despair, from sin and guilt;
We render back the love thy mercy gave us;
Take thou our lives and use them as thou wilt.

Hope of the world, O Christ, o'er death victorious,
Who by this sign didst conquer grief and pain,
We would be faithful to thy gospel glorious:
Thou art our Lord! Thou dost forever reign!

—Georgia Harkness

that whatever may be said of the times, "the fields are white unto the harvest"—now, Paul charges Timothy "in the presence of God and of Christ Jesus" . . . to "preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching. For the time is coming when people will not endure sound teaching, but, having itching ears, they will accumulate for themselves teachers to suit their own likings, and will turn away from listening to the truth and wander into myths. As for you, always be steady, endure suffering, do the work of an evangelist, fulfill your ministry."

It is always helpful to compare the present with the days of the apostles. J. B. Phillips's preface to his *Letters to Young Churches* is pertinent:

"The great difference between present-day Christianity and that of [the apostles] is that to us, it is primarily a performance; to them, it was a real experience. We are apt to reduce the Christian religion to a code, or at best a rule of heart and life. To these men it is quite plainly the invasion of their lives by a new quality of life altogether. They do not hesitate to describe this as Christ 'living in' them. Mere moral reformation will hardly explain the transformation and the exuberant vitality of these men's lives."

Dr. Phillips further reminds us that in the middle of the first century, "There were no churches, no Sundays, no books about the Faith, Slavery, sexual immorality, cruelty, callousness to human suffering, and a low standard of public opinion were universal. . . . Many Christians today talk about the 'difficulties of our times' as though we should have to wait for better ones before the Christian religion can take root. It is heartening to remember that this faith took root and flourished amazingly in conditions that would have killed anything less vital in a matter of weeks. These early Christians were on fire with the conviction that they had become, through Christ, literally sons of God; they were pioneers of a new humanity, founders of a new Kingdom. They still speak to us across the centuries. Perhaps if we believed what they believed, we might achieve what they achieved."

III

And here is our second paradox. No man can possibly be worthy to be a minister, and yet he can be. This seeming impossibility is possible. Men of human frailty can be men of miraculous strength and of wondrous witness, not by virtue of moral resolution but by virtue of the Holy Spirit that dwells within them.

The Gospel that we have come to know and must each day rediscover, "the unsearchable riches of Christ," the glad tidings that the God of Creation

has a redemptive purpose for all the peoples of the earth—this Gospel is to be preserved and published by our ministers. They could not assume this task without help; they could not presume to begin it, alone. But God's ministers have the promise for which with Paul we should give thanks: ". . . that according to the riches of his glory he may grant you to be strengthened with might through his Spirit in the inner man, and that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may have power to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled with all the fullness of God."

This, too, is the basis of Paul's charge to Timothy and of his reassurance to the young man that he could do what he was expected to do "in the faith and love which are in Christ Jesus; guard the truth that has been entrusted to you, by the Holy Spirit who dwells within us." As another translation puts it, "That splendid trust you must always guard through the Holy Spirit who dwelleth in you."

Ministers receive much advice, and it is presumptuous, no doubt, for a layman to add to it. But I have been asked to set forth a few reflections on the many facets of the ministry. I shall touch upon four, the minister's role as a Presbyterian, as a pastor, as a promoter, and as a preacher.

IV

It may seem gratuitous for a Johnnie-come-lately to urge theological descendants of John Calvin and John Knox to be Presbyterians.

But unfortunately there are a few pastors who allow themselves to be crowned



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Is there any justice in this cartoon?

kings of the corner, as if the Church began and ended at First and Main.

To be Presbyterian ministers means to keep congregations mindful of the fact that they are linked with others in a fellowship of believers that includes Presbyterians in Korea as well as Kalamazoo, and in Colombia, South America, as well as Columbus, Ohio. If church members don't know that they are inseparably joined with others to the geographical limits of this earth, and linked in time with the first disciples who answered our Lord's call on the shores of Galilee, they may have joined some sort of club or fraternity, but they haven't joined the Church. To be a Presbyterian means also "to study the peace and unity of the Church";—not every ruling or teaching elder always remembers when expressing dissent to avoid disruption and disloyalty, to express his disagreement through the judicatories of the Church, to constitute sessions and not to self-appointed rump sessions.

Presbyterians should support and love the worldwide Church, but genuinely and not as if it were a fickle mistress that causes us to become so tolerant of differences that we seem to be neutral or apologetic toward the Church whose ordination vows we have affirmed. Ministers need to teach that a man can be loyal to the Presbyterian Church and that, because of that very loyalty and not in spite of it, he is *ecumenical*. This will help some who, noticing the Presbyterian Church's interest in ecumenical organizations, wonder why a denomination seems to be interested in "doing itself out of business." It is incumbent upon ministers to teach that a denomination, the Presbyterian Church in the U.S.A., for instance, is an arm of the Body of Christ. When the Presbyterian Church supports an interdenominational plan or when Presbyterian individuals argue for ecumenicity, it is simply because the Presbyterian Church holds the concept of membership in the whole Body of Christ as paramount.

There is a kind of foggy thinking, however, even among some Presbyterians in their preference for an ecumenical emotional aura as against a particular denominational program. In love with the idea of the orchestra, they think it narrowminded to practice on their own violins. They refrain from supporting our own Presbyterian Church-related colleges and seminaries, Westminster Fellowship, our own Presbyterian missions, or even Christian Education programs because these are labeled *Presbyterian*. Thus they have a seemingly inspired alibi for inertia, an alibi that seems to be cosmic but in effect is far from comic. The Presbyterian Church contributes and will contribute to the ecumenical movement only in proportion to the number of consecrated Chris-

(Continued on page 29)



Dr. and Mrs. Moffett in the garden of their home in Korea with sons, Charles, Sam, Howard, and Jim. Before Tom was born in 1924, Jim had gone to America to school. Now the five boys plus wives and children number 24, are temporarily in U.S.

THE LOOKING-UP-THE-ROAD MAN

When twenty-nine-year-old missionary the Reverend Samuel Austin Moffett arrived in Pyeongyang, Korea, in 1893, there wasn't a Christian within 150 miles. When he retired forty-five years later, there were in that area 150,000 believers and 1,000 churches. Five hundred ministers had gone out from the seminary he founded, and five sons were following in his footsteps.

By Mary Seth

SAMUEL Austin Moffett was seventy-four when Charles Moffett, the second of his five sons, set sail for foreign mission service. It was a hot July day in 1938 that Charles, his wife Marion, and eighteen-month-old daughter Alice boarded the Japanese ship *Taiyo Maru* in San Francisco for the first lap of the long voyage to India.

There were music, streamers, and bal-

loons, and baby Alice thought it was all for her, especially the basket of California fruit sent by Charles's older brother Jim.

Charles spent two days with his father before embarking. When they parted, both felt it was the last time they would see each other. Left behind in his home in Monrovia, California, spare, erect, graying pioneer missionary Samuel A.

Moffett recalled his own departure for Korea, in 1889, forty-nine years earlier.

Death was the penalty—at least on the books—for teaching the Christian faith in the Korean interior at that time, and missionaries had to be content to live in the five treaty ports. But Samuel Moffett refused to remain in Seoul and became the first Protestant missionary to take up residence in the inland. The ancient city

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of Pyengyang, founded in 1122 B.C.—“the wickedest city in all Asia”—whose crumbling walls were built in the days of King Solomon, was his headquarters, and his parish was all of North Korea. The city was so “tough” that once each year the king scraped up the thugs and thieves in the city and took them to the outskirts, allowing them to fight all day between two hills to work off a little steam.

There was no Christian within 150 miles of the collection of thatch-roofed mud houses set between two rivers which was Pyengyang, and the young missionary was stoned in the streets when he first walked through the city. He used to tell his children that he was glad he was a thin man because he made a bad target.

One of the Korean police who helped with the stoning later became a Christian. His name was Yi Keui Poong, and he was to be the first foreign missionary sent out by the General Assembly of the Korean Presbyterian Church, of which Dr. Moffett became the first moderator. Yi Keui Poong went to the legend-haunted island of Quelpart, famous for its pearls, where he in turn was stoned and threatened.

A religion of fear—a form of animism—was what Samuel A. Moffett found when he arrived. Mothers would name their lovely little babies ugly names like Little-Squint-Eye and Wart-on-the-Nose, in an attempt to confuse and keep away the evil spirits. When they learned of the Great Spirit who is Love, the ugly names went—Little-Squint-Eye became Little Jewel, and Wart-on-the-Nose gave way to Flying Cloud.

The tall, fair-haired, blue-eyed missionary in his black suit and black hat became a familiar figure but was quite a contrast to the dark-skinned Koreans dressed in pure white. This difference proved to be something of a nuisance to Sam Moffett. Wherever his evangelistic work took him, when Saturday night ar-

rived he was in the habit of “borrowing” a house, getting out the tin tub he carried with him and filling it with river water in preparation for the weekly scrub. There followed quite a hullabaloo as the Koreans gathered, wetting the mulberry paper windows (which were not transparent) with their fingers and poking little holes—all to discover whether or not the foreigner was white all over.

The Korean name for Dr. Moffett was *Ma-moksa* (Pastor Moffett), but the Korean Christians came to call him “the looking-up-the-road man.” And certainly he was that when, six years after his arrival, he stood on old King Kija wall behind his house and told his broker to buy all the land to the opposite hill a half-mile away.

In 1895 that seemed a foolhardy thing to do—but it turned out to be farsighted. As the years passed, the entire 110 acres became filled with schools, academies, a college, a theological seminary, Bible institute, hospital, churches, and industrial shops.

Charles Moffett and his father were correct in their premonition of 1938 that they would never see each other again. A year later in Moga, Punjab, India, Charles received the cablegram. It came just before a special service in which Charles was commissioned to take charge of the whole district. Dr. Frank Llewellyn told the other workers the news, saying, “As one faithful soldier of the cross lays down the standard, another stands ready to take it over and lift it high.”

Charles was not the only son of the Reverend Dr. Samuel A. Moffett to carry on the work he had begun. All five of the boys became missionaries. James, the oldest, is a National Missions pastor in the Wyalusing Valley in northeast Pennsylvania. Charles, the second, now on furlough from India, is assistant minister in Louisville, Kentucky. Sam

“Junior” is now in the United States teaching and preaching, before returning to the mission in Korea. Howard, a medical missionary, is spending two years in Chicago, studying internal medicine before returning to Korea. Tom, the youngest, has recently accepted a call to a church in West Virginia after spending four years at the Mountaineer Mining Mission in the same state. All were born and reared in Pyengyang until they reached college age, when they were sent to the United States.

The decision to enter Christian service was not a foregone conclusion for any of the boys. But from the time they were small children, each one firmly believed that his father would be pleased to have him become a minister, but the missionary never actually said so.

His admonition to each had always been, “Don’t become a minister if you can possibly help it.”

Each found this a little shocking, because they all knew how much the ministry meant to their father. They all had heard him say that he often became tired in the work but never tired of the work.

Jim, the eldest son, said that, as he struggled through his younger years into a faith of his own, there were two steady influences: one was his father’s personality, the way he faced sorrow and danger—he could count eight distinct times when his father had escaped with his life by the skin of his teeth—the way he solved church quarrels and missionary misunderstandings, the love he showed for all, the way he always put first things first, the way he never raised an unnecessary issue and never compromised on a basic one. The other influence that Jim remembers is the vitality of the young Korean Church which was strong because it was from the beginning a self-supporting, self-propagating church, just as it was a praying, Bible-studying, witnessing church.

Charles said of his father that he was



A houseboat consisting of two rooms built on flat river boat with thatch roof provided delightful summers for Moffetts.

"Don't become a minister if you can possibly help it," Samuel Moffett told his five sons. But none of them could help it—all became missionaries.



Intense interest in the industrial worker directed Tom, youngest son of Dr. Moffett, to Mountaineer Mining Mission upon completion of seminary training. Now pastor of once-wealthy 100-year-old Second Church, Wheeling, West Virginia, he seeks to serve an interracial industrial community. A navy ensign during World War II, father of 3-year-old daughter, Rev. Thomas F. Moffett is pictured teaching communicants' class.



Medical missionary Howard Fergus Moffett M.D., was in charge of 100-bed Presbyterian Hospital and 900-patient leprosarium in Taegu, Korea, when war broke out. Evacuating his family to Japan, he was given an assignment with 5th Air Force to get back to his hospital. Again forced out by Communists, he returned to the U.S., is studying internal medicine preparatory to returning to Korea with his wife and four children.

"a great spiritual giant who had the keenest understanding of the teachings of Christ and their application to everyday life, so that it blossomed forth in the details of his everyday living with such genuineness and joy that he was a walking demonstration of what Christ meant when he said, 'I am come that ye might have life and that ye might have it more abundantly.'" Dr. Moffett believed in fun, laughter, and jokes, and was himself a great practical joker, and he never enjoyed a prank more than when it backfired and he became the victim.

For dinner parties in Korea, Dr. Moffett had a set of practical joke equipment to use on unsuspecting guests such as a fork with rubber prongs, a piece of tin like a blot of ink to place in front of an ink bottle, a rubber disc to place under a dinner plate to inflate by remote control at the proper time to make the plate jump or tilt, and a piece of cotton to place in the meringue of a lemon pie.

There was a set of water glasses. Concealed in the design of one glass was a small hole so that when one of the boys would drink, water would drip down the front. The children enjoyed the joke over a period of years, and finally, to the intense delight of their father, summoned up enough nerve to switch the

trick glass to Dad's place.

In spite of devout parents, Howard (next to youngest boy) says he never was a particularly good child, and obedience came with the utmost difficulty. He recalls his first furlough in 1921 in the United States at the age of five, when his father sternly reprimanded him for standing on the streetcar seats to look out the windows, and after reluctantly sitting down, bursting into song with "Trust and obey, for there's no other way . . ." to the amusement of the other passengers.

At the ages of six and five, Sam and Howard were continually wrestling and scrapping with each other all through the first furlough. In later years, relatives confided that their only recollection of the visit was of the two boys under the table or behind the couch in "friendly" combat. "Actually," said Howard, "I think I was just trying to get back at Sam for having fed me ink and dead flies at the tender age of fourteen months."

Although Korean bedtimes were early and rigidly enforced, playtimes in childhood were rather carefully supervised, and community children were given the freedom of the Moffett yard.

"As I look back," Howard recalls,

"upon the almost nightly soccer and football games we played in the large combination living- and dining-room of our semi-Korean style home in Pyeongyang, with Father (reading in his rocking chair, providing a useful obstruction to dribble around or use in a screen play), I marvel at his patience and good nature. How he stood it is more than I can understand."

But there was a time when Mrs. Moffett was concerned about her "rough boys" and imported a girl cousin, for a couple of years, to act as a "softening influence" in their home life.

"But Father and Mother were both fond of sports," Howard says. "He refused to subscribe to a newspaper, because he felt he might spend too much time reading it when there were more important things to do. But he sorely missed the sports writeups particularly during the major-league baseball season."

"Another missionary, C. L. Phillips, once ran into Father in the Presbyterian Foreign Missions' offices in New York when both were on furlough. Father asked Phillips if he were busy that afternoon. Phillips hesitated a moment and then mumbled that he was afraid he was busy. Father said, 'Oh, that's too bad.

Guide Book of Free Men

One of the greatest stories of human history is that of the transmission of the Bible. It is this story that is told in the film *Our Bible—How It Came to Us*, prepared by the American Bible Society

THIS motion picture, documenting the conflict, martyrdom, labor, and faith that brought us our English Bible, was produced by the American Bible Society.

The first tentative draft of *Our Bible—How It Came to Us* was written at least ten years ago. Since then it has gone through many revisions. Written in the main by the Bible Society staff, it has benefited by much expert advice in the fields of church history, Christian education, and visuals for church use.

Throughout the making of the film by Caravel Films, Inc., New York City, authenticity was the watchword. Each of the some 250 actors (members of the Screen Actors Guild) was chosen for facial characteristics. Costumes and appearance of buildings were considered with care. Original manuscripts and Bibles were used wherever possible: many from the Society's own extensive collection, notably the Coverdale Bible printed in 1535; the Geneva Bible (1560); the King James (1611 edition); and others from the New York Public Library, the Metropolitan Museum, and the Cloisters.

In the new film, *Our Bible—How It Came to Us*, the "hero" is a book, the Book without which, according to George Washington, "it is impossible to rightly govern the world."

The motion picture tells the story about a book that has staked up more editions in more languages than any other. It has been sold and given away more than any other book. Great prices have been paid for fine, historic Bibles. In 1926, Dr. Otto F. H. Vollbehr of Berlin bought a Gutenberg Bible from the Benedictine monks in Carinthia for approximately \$305,000. This handsome, perfect volume, printed on vellum and bound in white calf, was acquired by the Library of Congress in Washington, D. C., along with 3,000 specimens of fifteenth-century printing in 1930 for \$1,500,000.

The first Bible printed in the United States was in Indian language. It took more than three years, was published in 1663 on a press brought by ship from England to Cambridge, Massachusetts. Now a collector's item, only a few of the edition of 1,000 remain.

The words of the Bible are cut in stone on our buildings. Painters from Ciotto to Rouault have drawn their subjects from the immortal stories it tells.

The film *Our Bible—How It Came to Us* has a running-time of one hour and a half. It may be rented in continuous form or in three parts, each running for approximately half an hour.

Part I is concerned with the formation of the Bible. We see the synagogue in the time of Jesus and the manner in which the scrolls of divinely inspired history and prophecy, songs, and wisdom of the Hebrew people were kept. These were the books of the Old Testament. They were written in Hebrew, read in the synagogues of Galilee and Judea in Aramaic, the local language of Jesus's day. But even before his time they had been translated into Greek and used by Jews in the Mediterranean world in Egypt, Mesopotamia, Asia Minor, Greece, and Italy.

The film portrays the manner in which Paul's letters were written. We see Paul in Corinth at the home of Aquila and Priscilla as Timothy arrives from Thessalonica. The Thessalonians were disturbed by false charges about Paul; others were busybodies and idlers. There was concern over those who had died. They needed Paul's encouragement and counsel, and to them he wrote the Epistle to the Thessalonians.

In the same way Paul wrote letters to the Galatians, the Corinthians, the Ephesians, the Philippians, the Romans, and others. Soon copies were circulating among the churches.

As time went on, there remained fewer and fewer of the disciples who had witnessed the life and Resurrection of

Jesus. Differing accounts and traditions began to appear. Finally the physician Luke, companion to Paul, set down a careful account in one book. He drew upon the book of Mark, the first of the Gospels, and upon his own experience and memories, his talks with other disciples, and his travels in Palestine. Luke also told the story of the spreading of Christianity and founding of many churches, in the Acts of the Apostles.

Little by little the judgment of the churches, guided by the Spirit of God, drew together a collection of the writings that testified most surely to Jesus Christ, to his life, to his authority, and to his influence among men. By the fourth century there was universal agreement upon the "canon" or list of accepted books—the New Testament—which, added to the Old Testament, made the Bible.

Part II of the film portrays the spread of the Bible across Europe. At first this was accomplished entirely by handmade copies. In an ancient effort at mass production, a single reader would read a passage aloud as a roomful of scribes wrote it down. Soon scrolls gave way to the practice of sewing folded sheets into a "codex" which was more convenient.

Many translations were made—most important at this time—into Latin, the language of law and government in western Europe. Jerome, a Christian scholar, went back to the earliest Greek and Hebrew texts, took twenty years to produce the Latin Vulgate, one of the greatest translations of all time.

In the fourteenth century Oxford scholar John Wycliffe gave major impetus to the translation of the Bible into English. Copies were made by hand and circulated in secret, selling for the equivalent of several hundred dollars in today's money. One farmer paid a load of hay as rent for a copy of the New Testament for a single day's use.

Part III begins with the invention of movable type by Gutenberg in 1450 and the printing of the first Bible in the Latin



After being arrested by Communists, tried, and released, Sam made a dramatic exit from China with his wife. He had taught at the Nanking Theological Seminary. During the past year Sam was visiting professor of ecumenics at Princeton Seminary and also spoke on Foreign Missions in the churches in the Philadelphia Presbytery. Rev. Samuel Hugh Moffett, Ph.D., author of "Where'er the Sun," expects to return to Korea in 1956.



Charles plays game of dodge ball at Vacation Bible School at East Chapel, the suburban extension of the Fourth Avenue Church, Louisville, Kentucky, where he is assistant pastor. Rev. Charles Hull Moffett spent 15 years as a missionary in charge of evangelistic work in Perzepore, Punjab, India, in a parish covering 6,000 square miles, was caught in the riots of 1947. He hopes to return to India with wife and five children.



Raising gladioli is Jim's hobby. At present he and his sons—he has four children—are cross-fertilizing their flowers with wild stock from Okinawa. One year youth group raised 10,000 gladioli, made \$300 to finance trips to camps and conferences. The Rev. James McKee Moffett serves three National Missions Churches in northeast Pennsylvania—Campton Community, Rushville and Stevensville Presbyterian Churches.

I'm looking for someone to go out to Yankee Stadium with me,' Phillips, who had been contemplating a secret solo flight to the ball park himself, quickly decided that his 'other engagement' was not too pressing, and the two of them had a wonderful time at the game."

Along with athletics, all the young Moffetts were encouraged to do as much good reading as possible. Since books were not always easy to come by in Pyongyang, their mother had carefully built up a large library which covered the four walls of a large room from floor to ceiling and contained everything from *Alice in Wonderland* to *The Rise of the Dutch Republic* in three volumes.

The boys were taught to eat what was set before them. To be sure, they only had to eat small portions of foods they didn't care for, but the Reverend Samuel Moffett believed one could learn to enjoy any wholesome food. When Howard was still young enough to be in a high chair, he certainly did not like oatmeal for breakfast, just as Jim hadn't liked cooked carrots and Sam hadn't liked onions (they do now). But the oatmeal dislike was a direct blow to their father's pride in his Scottish background. The conflict waged for some time, until Howard evidently

thought he had found the knockout punch. One morning, he picked up his bowl of oatmeal and turned it upside down on his head. As the cream and oatmeal streaked down his face, he grinned with victory. The older boys thought a knockout had actually been scored. For a minute their father hesitated and seemed at a loss as to what to do. Then he went to the kitchen and returned with a full bowl of oatmeal and, after several more attempts, Howard learned that dumping his bowl only produced more from the kitchen, resulting in his having ultimately to eat more oatmeal than if he had eaten his first serving without objection.

Some years later Charles recalls helping Santa Claus prepare a red bicycle for presentation with a big sign on it that read **TWO BOYS WHO LIKE OATMEAL AND ONIONS**. "I never really agreed or could appreciate this particular discipline," Charles wrote, "until I went to Peking for the Scout jamboree and we were served cabbage soup three times a day to the disgust and hunger of most of our troop. They spent most of their extra cash on store food, while I really enjoyed the soup and was grateful to Father for the discipline, when I had my money for other things during the sightseeing trips

following the jamboree."

Along with his keen sense of values and his understanding of boys, Dr. Moffett was a lover of nature and animals. As they grew up, the boys had some twenty different kinds of pets. Visiting pastors, as they watched the boys feeding their current quota, were sometimes reminded of the eleventh chapter of Isaiah: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and the fatling together, and a little child shall lead them." Pets included a dog and several cats eating from the same dish, feeding peaceably with pigeons and rabbits, Jim's donkey named Blacknose, and for a while a bear which Charles received as a present on his eleventh birthday.

"Many were the lessons of appreciation we learned walking around the yard in Pyongyang on a Sunday afternoon," Charles writes, "with Father peeling and slicing apples for us while we looked for the first ripe strawberries, signal of the opening of barefoot season for Moffetts. What fun it was to search for the first violet of spring, to examine the beauties of a tree peony, to watch a bee work its way to the heart of a flower, to

(Continued on page 26)

THE "LOOKING-UP-THE-ROAD" MAN

(Continued from page 13)

spot the varieties of azalea bushes Father had collected.

"And yet how well I remember one day when Father was sitting on our front porch having a committee meeting. A group of us were playing a game of soccer on the front lawn. In the heat and excitement of the game, as I tried to dodge a flowering almond near the edge of the lawn, I crashed into it and broke a number of branches. I felt pretty bad. I looked toward the porch as I climbed out of the bush, just in time to hear a missionary say, 'Dr. Moffett, aren't you going to scold your son for breaking the bush?' Father said, 'My friend, I am more interested in raising boys than in raising bushes, and in time I will know the right places for the bushes so I can have both.'"

Each of the Moffett boys recalls family worship. Tom remembers a chapter of the Bible and prayer after breakfast every morning, although at the time he wasn't overly enthusiastic about it. But he did look forward with eager anticipation to the half-hour between supper and bedtime, when his father would take him on his lap and tell him Uncle Remus stories.

"Family prayers and Bible study were deeply ingrained into us," Howard recalls. "I'll never forget overhearing Father and Mother on their knees one night praying for us children . . . that we might be wholly committed unto Him, and that he would guide us into channels of service for him. But it wasn't the words so much as the earnestness and conviction in Father's voice which made such a lasting impression on me. They were firm believers in strict Lord's Day observance, too, and the day was definitely set apart as different from others, with special reading, Bible games, and the like. Father was also very meticulous and careful about business and financial matters, and generous in his contributions to church and missionary activity. From an early age, he made each of us keep our own accounts, setting aside a definite portion for Christian giving, and another portion for savings. The year before we left home for college, as a kind of supervised practice, we paid for all of our expenses, including board and room."

An unusual feature in the Moffett family life was their summer vacation on a houseboat on the Taedong River, which flows through Pyongyang. The houseboat was simply two rooms built on a flat river boat, with a thatch roof. Dr. and Mrs. Moffett used the one bed in a curtained-off section; the children all slept on straw mats on the floor which

were piled up to make a couch in the daytime. Howard tells about it: "Father preferred this to the regular summer resort at Sorai Beach, because it gave him more of a rest, and the course of the river flowed through his evangelistic territory, so it gave him an opportunity to check on some of the country work and churches without making special trips. As children we thoroughly enjoyed living right on the water, moving from sandbank to sandbank, getting a thrill out of swimming, small-boating, and shooting the rapids, almost endlessly exploring caves, and climbing nearby mountains.

"When Tom was a baby, Father had a special stick which represented him. At any time of the day or night he would throw it off the boat shouting, 'Tom overboard.' At that signal, regardless of what any of us was doing, we were all required to dive overboard to rescue the stick. This was for practice in case Tom actually did fall overboard.

"Every day we had to learn one new 'verse' of the Shorter Catechism which Father carefully checked us on, and every night after getting to bed under the mosquito nets, we sang songs and hymns, usually ending up with 'Shall We Gather at the River.' Father also made up a number of songs which we thoroughly enjoyed. His own staunch favorite was 'Blessed Assurance.' Every afternoon we usually had a session of family Rook, and then Father would retire for his vacation indulgence of detective story reading before swimming time."

Howard returned to the beaches of his childhood summers with the Fifth Air Force in 1950 and found them much as he remembered, even to a little inlet which had warm water on cold days. From a letter to his wife Delle: "The makeshift road ran right across the beach (lovely sand) to the temporary bridge which I ran across without any difficulty whatsoever. Not having a vehicle was really a help, and on getting across to the north end of the city (which has spread up that way a great deal), I just kept on running into town; asked the first person I met if he were a Christian. He replied in the affirmative and then asked me in return if I knew Ma-moksa, which of course is Father. Cave me quite a thrill, and it literally bowled him over to find out who I was. He insisted on running along with me then, and telling everyone we met on the way about it. Soon I had about fifteen Christians following along, excitedly talking. Quite an entry into this city which means so much to me."

Ma-moksa, (pastor Moffett) "the looking-up-the-road man," was well named, and he lived to see the young Korean Church become one of the fastest-growing, most self-reliant churches in the world. During his forty-seven years in Korea, Dr. Moffett saw the Sino-Japanese War—"the end of the middle ages," he called it—the Russo-Japanese War—"the end of white domination"—the even more perilous days of the Korean independence effort. Jim remembers climbing the large oak tree in the Moffett yard up to the magpie's nest to see the Korean flag flying from the college flagpole across the valley—until his father removed it to avoid trouble. But Dr. Moffett saved the flag, hoping the time to fly it would some day come. And Jim, with the same hope, has treasured the flag to this day.

When Samuel Moffett arrived in Korea in the closing years of the past century, it was a land of great scenic grandeur, with blue mountains, wide streams, and sweep of view. Pine and poplar, oak, chestnut and willow, plum, pear, and persimmon as well as bamboo grew in abundance. It was easy to give credence to the legend that when God created the earth he spent five days on Korea and only one on the rest of the world.

Now Korea is devastated. But the growth of the Korean Church—estimate is that it has doubled in membership since 1950—proves it to be built on solid rock. It has shown itself victorious over death, triumphant over its wounds. The Christian stewardship exhibited there is known throughout the world. Evangelism is being carried out as directly as in the first century, by house-to-house calling.

Recently four thousand became Christians in one day. Although three hundred pastors were murdered or "marched north" never to return, twice that many young men are studying for the ministry.

The part played by Dr. Samuel Austin Moffett in the founding of the Church in northern Korea is one of the romances of modern missions. "The loneliness, the patient waiting, the apparent reverses, the renewed evidences of hope, were rewarded as on few mission fields that the world has even seen."

In April young Sam Moffett met Dr. You Chan Yang, Korean ambassador to the United States, asked him if he knew his father. The reply was immediate, "Why everybody knows Ma-moksa."

THE LOOKING-UP-THE-ROAD MAN has been written largely from correspondence with James, Charles, Samuel, Howard, and Thomas Moffett. Dr. Samuel Hugh Moffett is now engaged in writing a biography of his father which will be published by Friendship Press in 1955 or 1956.

BOOKS:

Another Wall Crumbles

UNLIKE Joshua, who saw the ancient walls of Jericho come "a-tumblin' down," moderns are more accustomed to see contemporary walls crumble away bit by bit. Particularly is this true of the barriers, social, psychological, and pseudo-legal, which men have built up to separate race from race.

In the case of segregation in the public schools, the method of Joshua has been singularly less effective than the quiet, persistent chinking away of dedicated men and women for a hundred years, mostly in courts of law. The most decisive breach in the barrier appears to have been effected on May 17 of this year when the United States Supreme Court handed down its unanimous decision rendering unconstitutional state laws which required dual, segregated public-school systems.

But the long chain of events leading up to this historic decision, the practical implications which it holds for the future of public education (not to mention its effect on social patterns and folkways)—all form a confusing configuration of forces which leave the average layman, both in the South and North, bewildered. Does the current decision hold forth the promise of a new era of "equality before the law" or a threat of strife and chaos, as some have predicted?

Answers to these questions and many others are suggested in a new book, *The Negro and the Schools*, by Harry S. Ashmore, (University of North Carolina Press; 1954; paper, \$1.50; cloth, \$2.75).

The Negro and the Schools distills the voluminous research of forty-five scholars into the fields of population growth and movement, legal case histories, and the experience of the schools—public and private—including comparative costs of maintaining a dual system of education in the seventeen states which, up till now, required segregation by law.

The book is divided into two parts, the first of which consists of 136 pages of narrative on "Bi-Racial Education in the United States"; and the second, of some seventy pages of graphs, tables, and "Figures [Which] Tell the Story" as dramatically as the narrative text. Financed by the Ford Foundation Fund for the Advancement of Education, the study is almost unique in that, under the expert hand of the editor of *The Arkansas Gazette*, it achieves simultaneously technical excellence for the specialist and readability for the layman.

Notable about the book is its com-

plete objectivity and the absence of passion from its pages. Only in his introduction does the author even gesture in the direction of "convictions," and here his gesture is based primarily on an intellectual conclusion derived from his "experience as a journalist in a company of scholars." This experience "strengthened my conviction that no problems are beyond resolution by reasonable men [a pardonable departure from theological doctrine]—not even the thorny ones that lie in the uncertain area between the polar attitudes of *The American white, who does not yet accept the Negro as his equal, and the American Negro, who is no longer satisfied with anything less*" (p. xv). The passages in italics, which are supplied by the reviewer, suggest the old problem of the immovable object and the irresistible force.

So far as the effort to break down the wall of segregation in the schools is concerned, the "irresistible force" was set in motion in the Yankee city of Boston more than a hundred years ago. There, in 1849, the militant abolitionist Charles Sumner represented a free Negro girl who had been denied admission to a white school because of a local segregation ordinance. Sumner lost his case, but from it originated the two basic legal arguments against segregation: first, that segregation of children in the schools tended to deepen and perpetuate the odious distinction of caste and deep-rooted prejudice in public opinion; second, that inequality of the separate schools in Boston denied the Massachusetts bill of rights, which proclaimed all citizens to be born equal. These two arguments were to be repeated many times in U.S. courts during the next hundred years.

Even though the legal doctrine enunciated in the Sumner case by Chief Justice Shaw of the Massachusetts Supreme Court was set aside in 1855 in that state by legislative act, it became the legal precedent for subsequent decisions.

The first of these subsequent decisions to reach the U.S. Supreme Court was the classic Plessy vs. Ferguson case, in 1896. This case did not involve the school at all. Plessy, a man of one-eighth Negro descent, asked the Court to set aside a Louisiana statute which required separation of the races on trains, as violating his rights under the Thirteenth and Fourteenth Amendments. The Supreme Court refused, citing Shaw's decision in the area of education as its precedent. Thus the doctrine of "sep-

arate but equal" educational facilities was raised to the level of federal law by virtue of a *dictum*, or side remark of the Court.

Though in practice the South has, largely, by its own admission, emphasized the "separate" and, until recently, ignored the "equal," it has never in theory denied the basic right of Negroes to equal education. Not until June 5, 1950, was the doctrine of "separate but equal" successfully challenged, and even then only indirectly. In the case of Herman Sweatt, the Supreme Court ruled that he, a Negro, must be admitted to the University of Texas Law School because no Negro school could supply "those qualities which are incapable of objective measurement . . . reputation of faculty, experience of the administration, position and influence of alumni, standing in the community, traditions and prestige."

This decision was applicable only at the graduate school level. However, it had the effect of opening up other state universities closed to Negroes in the South. Previously the University of Arkansas, seeing the course of litigation, voluntarily ruled that qualified Negroes would be admitted to courses not offered by the state-supported Negro college.

Practically speaking, the Plessy doctrine had been found inapplicable at the graduate and professional school level. But it still reigned at the primary, secondary, and undergraduate level until the 1954 decision of the Supreme Court struck it down there too.

The wisdom of the Court in not prescribing when or how its ruling is to be carried out holds forth great hope, although it is recognized that problems exist in the lower grades which dwarf those which were encountered and overcome without a single serious incident at the graduate level.

The Ashmore study, written before the latest Court decision, has rendered an invaluable service in documenting the relative ease with which integration has already been carried out in both the South and the non-South. Time after time the public reaction, against which educators had steeled themselves, did not materialize in any force. Increasing numbers of white Americans now see that racial equality is necessary in practice as well as in theory for a nation which calls itself a democracy. The "immovable object" has begun to give way. The future appears hopeful and Ashmore's conviction, stated in his introduction, seems justified, so long as men exercise intelligence, patience, and determination.

A revised edition of *The Negro and the Schools*, containing the Supreme Court decision, was issued in the middle of June.

—BENJAMIN SISSEL

SURVIVAL in KOREA



May 1954

1954

IN THE NEAR future the American-Korean Foundation will conduct an intensive nationwide appeal for funds.

Although American troops stationed in Korea have voluntarily contributed more than 25 million dollars from their own pay for relief and construction work in Korea, much more help is needed by this war devastated country.

Recently Dr. Howard A. Rusk, President of the American-Korean Foundation, unfolded the plans for this campaign at a special conference of veteran organization leaders in Washington, D. C. The V.F.W. was represented at this meeting by Junior Vice Commander-in-Chief Timothy J. Murphy, Boston, Mass.

In line with resolutions endorsing the aid-to-Korea program adopted at the 1953 National Encampment, Commander-in-Chief Wayne E. Richards has endorsed the impending campaign.

In pledging the cooperation of the V.F.W., Commander-in-Chief Richards expressed the hope that all V.F.W. Posts will actively support this undertaking in their home communities.

The objectives of the American-Korean Foundation in this campaign have been eloquently endorsed by President Eisenhower.

"It is urgent that we do everything possible to let our brave Korean allies know how deeply we feel toward them and that in a democracy we stand by those who fight with us to resist communist aggression," said President Eisenhower.

"I attach the greatest importance to the work of the American-Korean Foundation, for it is serving our national interest. You can confidently count on my support."

The desperate need for this assistance

from the American people is vouched for by General James A. Van Fleet, U.S. Army (ret.) When he agreed to serve as Chairman of the American-Korean Foundation, he declared:

"Having lived and worked with the Korean people during the fighting days, I am full of admiration for their courage amid adversity and suffering. The way our G.I.s have taken the Koreans to their hearts with help and affection demonstrates how our fighting men feel about their Korean allies.

"The fighting must be followed up by a victory over starvation, disease and despair.

"The help of every American, in every American city, town and village, is needed to win this victory."

The money to be raised in this campaign will be used for the purchase of medical supplies, hospital equipment, food, training for doctors, nurses and teachers; homes for orphans, and hospitals for the sick and disabled, including the stricken country's disabled veterans.

When the full details of this nationwide campaign are announced, all V.F.W. Posts will receive complete information direct from the headquarters of the American-Korean Foundation, 315 E. 16th St., New York 17, N.Y.

"Everything we can do to help our own communities make a successful contribution to this campaign reflects the type of community service to which we have dedicated ourselves," declares Commander-in-Chief Richards. "By working closely with other civic, veteran and fraternal groups we have the opportunity to again demonstrate that the V.F.W. community service program is one of positive action, and not merely lip service, when our help is needed."



Richard Borland

KOREAN CHAPLAIN & FRIENDS Good works in demand.

Chaplains for the ROKs

On the basis of prewar army records, Korean soldiers do not bear much resemblance to a field that is white unto a chaplain's harvest. About 1.6% are Confucianists, 1.2% Buddhists, 4.6% Christians (mostly Presbyterians), and 92.6% are without any religious affiliation at all. But with the war came demands for the consolations of religion, and no chaplains to fill them. It was 1951 before a ROK chaplaincy corps was organized under the guidance of two veteran missionaries, Methodist Dr. William E. Shaw and Roman Catholic Monsignor George M. Carroll.

Last week the new chaplaincy corps shipped 113 Korean civilian chaplains out to ROK units, the largest group yet to graduate from its training school in Taegu. But the demand is still so far ahead of supply that many of the Catholics have had to be rushed through before ordination, hence may not hear confessions or say Mass. Chief of the ROK chaplains, Catholic Father Cho In Won, 46, is encouraged. "We can now reach people we could never reach before," he says. "In its own way, the war has given us a spiritual revival."

For Outstanding Service in Korea

EARLY in the Korean War a Republic of Korea Chaplains Corps was established in cooperation with the Korean Churches, who recruited the men and paid their salaries. Thirty-seven such chaplains were originally commissioned in 1951. By June of 1952, 147 chaplains had been commissioned, and now there are nearly 350.

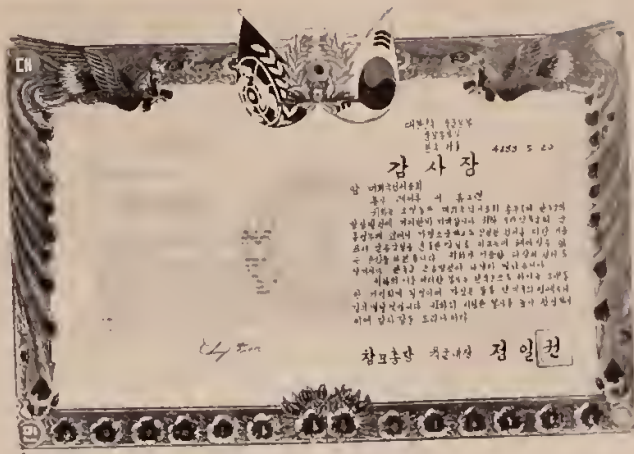
The ROK chaplaincy claims to be the first Christian Chaplaincy in the Orient. It serves the large Korean Army, estimated at almost a million men, ten percent of whom are confessed Christians. (Buddhists comprise 4½ percent and Confucianists 4½ per cent. The remaining 81 percent have no stated religion.) The ROK Navy, with perhaps 50,000 personnel, claims 15½ percent Christians.

The responsibility for providing Scriptures for the chaplains and their men was assumed by the American Bible Society in cooperation with the Korean Bible Society, as soon as the chaplaincy was begun.

The large number of Testaments thus given, the resultant spiritual comfort is difficult to estimate. Accurate distribution records were destroyed in the 1953 fire that razed the Bible House in Pusan. The Bible Societies, however, pledged themselves to provide 5,000 New Testaments per month. This would be approximately enough every year to provide each Christian soldier with a New Testament.

During a single month in 1953, however, when the

BIBLE SOCIETY RECORD



This colorful gold-embellished scroll, presented by the Chief of Staff of the Republic of Korea Army, was painted entirely by hand. The citation was written in English at left, Korean at right

fighting was still in progress, more than 15,000 New Testaments in Korean were supplied to the ROK chaplains for their men.

In appreciation for these years of service to Korean fighting men, this spring the Chief of Staff of the Republic of Korea Army, General Chung Il Kwon, presented a hand-made scroll to the American Bible Society through Foreign Secretary Holmgren. The above letter read in part:

"It is with great pleasure and pride that I extend my personal appreciation and gratitude . . . for the outstanding and efficient service rendered by you to the Chapel Service of the Republic of Korea Army."

I'm sending one copy only to the field now. Do not remember if I sent you one before. If so, please send to another station.

FIFTEEN

SO WE'RE TOLD

By Hal Johnson

LUKE'S GOSPEL IN KOREA

When we wrote a column a few weeks ago on the one hundred and third birthday of Dr. Hervey W. Chapman of 568 Sixty-Sixth St., we inadvertently helped the invasion of the Gospel of Luke in Korea. Tonight we shall deliberately try to help the sale of 1,000,000 "Illustrated Gospels," published by the American Bible Society, 450 Park Ave., New York 22, N.Y.

Rev. John J. Crothers, returned missionary and now living in "Missionary Row," 2918 Regent

St., read how the Westminster Bible Class of the First Presbyterian church had contributed cash as a birthday present to Dr. Chapman which he wanted to send to the children of Korea. The missionary had only to go to the next house in "Missionary Row," to talk with Dr. Chapman's son, Rev. Gordon Chapman, another missionary.

"It would be a fine thing if your father gave that money to the American Bible Society for 'Illustrated Gospels of Luke' for Korean children," Rev. Mr. Crothers said. Rev. Gordon Chapman agreed and so did his 103-year-old father. At Dr. Chapman's suggestion Rev. Crothers spoke to Westminster Bible Class about it.

Well, Bible Class members agreed. Before adjournment of the meeting the original birthday contributions had been boosted until they totaled \$103, Dr. Chapman's age. The sum has purchased 1287 "Illustrated Gospels."

Rev. John Crothers called on us the other day and showed up copies of "Illustrated Gospels" written in the new Hankul Korean. He explained to us that before the Fifteenth century the only writing known in Korea was the Chinese which could not be used to write the Korean language which was entirely different. Wise King Seijong in 1418 called Korean scholars into consultation and ordered them to produce a phonetic script which was perfected in 1446 even before any books had been printed in Europe. This script is now recognized as one of the best in the world.

But the script was despised by educated Koreans of the time, because they thought it was too easy. "Why, any old woman or little child could learn that," said the scholars with a sneer (a "nose laugh" is the Korean expression), but it was in this common script, or "Unmoon" that the Gospel was first translated for Koreans.

China helped run out the Japanese hordes which flocked in like grasshoppers during the invasion of 1592-98. Every year for the next three centuries Koreans sent tribute to China in appreciation for

These messengers passed through Mukden where the Scotch Presbyterians had established a missionary station and Dr. John Ross had a hospital. Dr. Ross, with the aid of two Koreans, translated the Gospel of Luke in Unmoon and it was printed in 1882.

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in 1936 he tried to sell Korean gospels to a young man who replied, "I am ashamed to say it, but I can't read Korean, for all my education has been in Japanese."

But the Koreans began to realize their phonetic script was far superior to the Japanese Kana and they wanted to honor it. Unmoon had been despised so long they felt it must have a new dress and a new name.

"That is what a bride gets -- a new dress and a new name," they said. Instead of using the Unmoon as it had been learned, they changed the spelling, saying they were getting back to first principles and renamed it Hankuhl. The name for the written Chinese in Hanmoon, but the "han" is different.

The "Han" of Hanmoon is the name of an ancient kingdom of China.

At first there was great confusion and no two scholars in Korea seemed to agree on their spelling, Rev. John Crothers told us. In fact, there was no word for "spelling." One could ask in the language, "How do you write?" but not "How do you spell?" Now Koreans have adopted the English word, since the new language does not have two consonants at the beginning of a syllable, Koreans say, "How do you suppell?"

Now the entire Bible has been printed in Hankuhl. And, said Rev. Mr. Crothers, "It will doubtless do for 'suppelling' what the King James version did for the English language. To a young Korean patriot Hankuhl means almost as much as the Stars and Stripes mean to a young American."

During World War II and afterward paper for printing was exceedingly hard to obtain in Korea. Upon the surrender of the Japanese all their former textbooks had to be discarded. The Koreans had not decided on the final form of Hankuhl.

Into this vacuum came the beautiful "Illustrated Gospel of Luke," written in Hankuhl. You can readily imagine with what tremendous enthusiasm it was received.

The back page of the Bible Society "Record" of February, 1953, which is widely circulated among American church folk had pictures of Korean refugee children and stated in part: "What of the minds and hearts of these children? Americans are sending food and clothing--this is important. But strong bodies can still be used for good or evil.

Three hundred 'Illustrated Gospels' in the new Hankuhl Korean are now being used as textbooks in schools. One million more are needed now. It costs eight cents to supply a 'Korean Gospel' to one child. Will you be the foster parents for the minds and hearts of at least 100 Korean children?"

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The Unmoon was the four hundred and twelfth language to get a complete portion of God's Word. It was the one hundred and ninety-ninth to get a complete new Testament in 1887 and the one hundred and fortieth to get a complete Bible, in 1911. By 1940 reports of Bible societies showed the Korean language stood thirty-first in the entire world in the distribution of complete Bibles, twelfth in the distribution of Testaments and third in the distribution of portions of the Bible, being exceeded only by English and Chinese.

Japan figured again in the Korean picture in 1910. Nipponese annexed the country and used the Japanese language in all subjects, although for a short time they did allow the Korean language to be taught as a foreign language.

Rev. John Crothers told us that

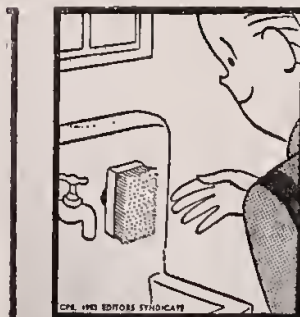
You're Telling Me!

By WILLIAM RITT
Central Press Writer

Since the order went out that all habitues of "Skid Row" in Nottingham, England, had to bathe every night the number of vagrants there has dropped to one-third. We wonder who was the cop responsible for this clean-up?

The ice hockey season has already begun. To the football fan that cuts no ice until late December.

By Mao



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The March, 1953, "Record" had 10 pictures of Korean children with "Illustrated Lukes." Two pictures were of Sunday school classes and three of government school classes. There was a brief message from Secretary Robinson stating: "Never in all my experience have I seen a Bible Society edition so eagerly sought for. Never have I seen a Gospel in so many bookstores as our 'Illustrated Luke' in Pusan, Seoul and Taegu." The caption over the two-page layout read "The Gospel of Luke Invades Korea."

Rev. Mr. Crothers told us he has known GI's and Koreans who think Americans generally do not care much what happens in Korea. He said contributions for "Illustrated Lukes" aren't coming in as they should and he added, "Our Lord said in this Gospel of Luke that a man who started to build a tower and could not finish it would be an object of ridicule. How much more if he starts an invasion—like this one with the Gospel of Luke—and lets it bog down!

"The Communists know the importance of little children. The best antidote to Communist poison is the Gospel, and the earlier we can apply it the better. We may be learning the lesson, 'Not by might, not by power, but by My spirit, saith the Lord of hosts'."

Well, we sincerely hope this column sells "Illustrated Gospels" Rev. John J. Crothers returned to the US in February, 1951. From May to December, 1951, he was in Korea and spent a short time in Japan. He knew President Syngman Rhee when both were students at Princeton. Dr. Rhee taught him the Korean tongue.

Rev. Mr. Crothers is a native of Greenfield, O., where his grandfather organized a church in 1820 with 60 charter members. The missionary's son, Rev. James M. Crothers, has the same number of charter members in his Saint Andrew's Church of Pleasant Hills, as did his great-grandfather.

Some afternoon or evening we hope to get Rev. Mr. Crothers to give us material on a column of his experiences as an internee in Santa Tomas during the Japanese occupancy of the Philippines.

Mrs. Smith

REPORT OF INTERPRETER FOR MODERATOR OF KOREAN PRESBYTERIAN CHURCH

Dear Friends, old and new:

The old ones are those whom we asked to pray for us on this trip. The Moderator was frightened when he saw such an old man for his interpreter, one 15 years older than himself. All the more so when sudden illness struck the interpreter the first day we spoke, at Butler, Pa. Again he caught cold in North Dakota in spite of wearing two sweaters. But your prayers and the help of a kind doctor brought us safely through. I was frightened too, for my Kyungsang ears do not readily tune to Seoul talk, but the Lord was gracious. Many folks said, "The interpretation was marvelous!" I replied, "You said that because you did not understand what he said."

The new friends are those we met for the first time on this trip. It was amazing how many people we met who knew people we knew. They seemed like old friends at once. Both the moderator and the interpreter are indeed grateful for the gracious hospitality we received, and for the response to the message.

It was a great privilege for me thus to renew contact with the work which has been mine for over 40 years. We pray the Lord's blessing on this service, that others may become more interested in the work in Korea because of it.

Moderator Chun's description of the prayer life of the Korean church should stir the church in America deeply. He said that almost any day of the week in almost any church in Korea you could hear earnest prayers

1. For the church in Korea to be one in the sense in which our Lord prayed in the 17th chapter of John. You know that our Presbyterian church in Korea has become three, and that the three are not one as the Father, Son and Holy Spirit are one.
2. For salvation of the other 92% of the Korean people, since only 8% are in the Protestant church now.
3. For the conversion of Communists. They are not praying for the destruction of Communists, but for their repentance and salvation. They offer up prayers and supplications with strong crying and tears unto Him who is able. They believe that it is not by might, nor by power, but by the Holy Spirit they shall be saved.

Several asked that the Moderator tell more of his personal experiences. He would reply it was too long a story, but he had written it up in Korean and it would be translated into English and printed. But he did tell that his examination for baptism was far more difficult than that for ordination. His first decision to believe was for the sake of his country, not for the sake of his soul. He is grateful to the missionary who kept him waiting over two years for baptism, until he realized Christ had died for his sins, and that he must repent and be born again. He says he would never have become the man he is if he had been baptized at his first examination.

Pastor Chun said the Korean church is not only a forgiving church, but also a giving church. As an example he told of a U. N. official telling the people

who had been given coffee, cheese, powdered milk or clothes that they MUST NOT sell these things, but use them themselves. Then he found these things had been sold, and was very angry. But the moderator was auditing the building accounts of a new church and found gifts listed as follows: "From sale of coffee---cheese---powdered milk---clothes." He reported to the U. N. official that the money received from the sale of the articles had gone into the building fund of the church. The moderator was astonished at the reluctance of an American Synod to approve a modest increase in the budget for the coming year.

The only request for money the moderator made was for help in founding a Women's College for the Presbyterian Church in Korea. He happens to be president of the Board of Directors of the new College. The local presbytery in Seoul has voted to be responsible for purchasing the site. The Lord told us to pray for laborers when there is an abundant harvest, but laborers need to be trained, and this requires money for buildings, salaries of teachers, equipment, etc. It is foolish to pray, "Be ye warmed and filled", but not give the things that are needful. So it is foolish to pray, "Be ye taught and trained", but give nothing.

The interpreter used this opportunity to let many know about the 8¢ illustrated portions of the New Testament published by the American Bible Society. Eight volumes constitute the whole New Testament, with over 500 excellent photographs of Bible places and objects. In Korea they have 5 of the 8 volumes with the same pictures, but the Korean text. They want more.

Moderator Chun is also chairman of the Bible Society Committee of the Korean church, and when money was given to use as we pleased, said "Let's give it to the Bible Society so they may get more of the illustrated portions."

Should any hear the Lord saying, "Whose money will go for me?" He may reply, "Here is mine. Send it." Send it to the American Bible Society, 450 Park Avenue, New York 22, and say, "This is for printing illustrated portions of the New Testament in Korean." Uncle Sam will let you deduct this amount from your taxable income.

If you wish to know more about Korea, buy "Gold in Korea" by W. N. Blair or "The Christ of the Korean Heart" by Arch Campbell. If you wish to help in some other way, write to the Rev. Richard Baird, D.D., A. P. O. 301, c/o Postmaster, San Francisco, California.

"And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work."

Yours gratefully,

John Y. Crothers

John Y. Crothers,
Interpreter for
Pil Soon Chun,
Moderator of General Assembly of the
Korean Presbyterian Church.



General Paik in Los Angeles

NO STRANGER to friends of World Vision is General Sun Yup Paik, world famous military leader of the Republic of Korea.

Those who have read World Vision's Pictorial, *Men of the Harvest*, will remember him as the General who founded an orphanage - a home for the children of Communist guerrilla parents whom he had been forced to execute in the grim business of war.

Recently, as an honored guest of the United States government, General Paik - now the Chief of Staff for all the military forces of Korea - visited various military installations throughout the United States. Only one stop on his busy itinerary was non-military. It was a visit to Los Angeles, where he conferred with World Vision's president, Dr. Bob Pierce, and appeared at a special banquet in his honor.

At the banquet (which was made possible through the generosity of William C. Jones, Los Angeles businessman), General Paik made the statement which appears at the right.

Another highlight of the General's visit to Los Angeles: He participated on Sunday morning in the dedication (at Bethany Church, Sierra Madre, California) of little Miss Robin Lynn Pierce - tiny daughter of Dr. and Mrs. Pierce.

Pictured on this page are some of the highlights of the General's visit. The event attracted considerable newspaper attention in the Los Angeles area and was also featured on television throughout the Western states



General Paik takes part in Robin Lynn's dedication to God.



The General speaks. (Host William C. Jones is second person on General's left, next to Dr. Pierce.)

Gen. Paik's Statement:

To be in this great Los Angeles area and to meet with old friends is my wonderful privilege. I feel a warmth and pleasant comfort here already, not just because of your famous California weather, but even more from the warm kind sympathy you gracious people have shown to help the war hurt, and especially the orphan children of my country.

I think my friend, Mr. Bill Jones, feels comfort with me in this. I can see his great sympathy and stature as a good and strong and kind man reflected in the happy eyes and in the smiling faces of his children here tonight. I believe his thoughts and actions are a picture of how you of America all think and sacrifice to help us.

President Syngman Rhee, our hero leader of the free world, and Madame Rhee, who think always of your kindness, would want me to give you all the thanks of the Republic of Korea.

Especially my great friend from many years, Dr. Bob Pierce, who had just spoken so eloquently, knows my country and her needs. Representing perfectly the spirit of good will and charity, for which the world knows America, he has come to us with faith and with help. He has come to us with belief, understanding and great imagination to show our worth and our needs to God-fearing people of the democratic world. He has come to us with World Vision, through which you all have done so much to support our needy ones to a new life.

The people of Korea are grateful to World Vision and to all of you who make the work of World Vision possible.

Thank you, Dr. Bob Pierce, and Mr. Bill Jones, and all of you for your faith in us and for the help and strength you give.

REPORT ON RUSSIA

(Continued from page 12)

Dinner in the hotel restaurant was nourishing - - Borsht soup, beef stroganoff, ice cream and coffee. Russians just don't go in for fancy, exotic dishes. For their own tastes they concentrate on bread and potatoes - - a diet clearly evident in the poundage of the women. (I think one legitimate Russian "first" is that they did invent the sack dress. The only difference is that in Russia they fill the sacks!)

A five-piece orchestra played in the restaurant. Most of the tunes were unfamiliar but I did recognize the "Viennese Waltz," even if it was played with the aid of a kettle-drum. The band members were all dressed differently. I smiled at them, but they wouldn't smile back.

Upon retiring, I read a copy of the house rules, which prohibited any singing after midnight and no birds in the room at all. I had no intention of breaking the rules. I was much too tired to sing - - and I didn't have a bird to my name!

MAY 11—KIEV, JERUSALEM OF RUSSIA

The city of Kiev, almost half of which had to be rebuilt after it was retaken from the Germans in World War II, is the capital of the rich Ukraine. It is the third largest city of the Soviet Union, with 1,200,000 residents. An estimated 200,000 of its citizens were war casualties.

Kiev is often called the Jerusalem of Russia. The oldest city in the USSR, its history goes back to A. D. 862. Built on hills overlooking the Dnieper River, the city is famous for its beautiful Russian Orthodox churches, parks and gardens.

As May 11 fell on Sunday, I told Alla that I wanted to worship at church services. She readily agreed, but let me know very firmly that she was not a believer in Christ. The last believer in her family, she said, was a grandmother. The Zum and driver were waiting at the hotel door. A Russian militiaman (policeman) also was there - - every time I entered or left the hotel.

We stopped at St. Vladimir's Cath-

edral. The architecture and paintings were lovely beyond description. Russian history was close here. St. Vladimir introduced Christianity to Russia in A. D. 988. This prince of Kiev, then named Basil, decided to renounce paganism because of Byzantine influence, but wavered in choosing among Islam, Judaism or Christianity. He seemed to favor Islam before discovering that the Moslem creed prohibited alcohol. Then he decided for Christianity, renamed himself Vladimir, and became the first saint of the Russian Orthodox Church. After adopting Christianity, however, he kept a harem of 800 wives - - about 799 too many, according to Christian standards of today.

Several hundred people filled most of the space within the church. All stood, as there were no seats. As we entered, we heard the rich voices of the choir. Russian choirs are unsurpassed in all the world. A large majority of those present were middle-aged and beyond. There was lots of ritual and much kissing of icons, but I noticed in the faces of the people a real searching for God. They were reverent. Once, when Alla spoke too loudly in answering a whispered question, several nearby shushed us. I thanked God they cared enough to do it. Alla didn't mean to be disrespectful. She just had not been to many churches and regarded the services as so much nonsense. She was in complete agreement with Lenin's statement that "religion

is the opium of the people," and thoroughly believed that the economically-powerful Church once robbed the people as agents of the Czars. To some extent she was right. The Zagorsk monastery near Moscow was at one time the largest landowner in Russia. Surely no intelligent person, she said, could be a Christian.

Before the 1917 Revolution, there were 46,000 Russian Orthodox churches and 50,000 priests in Russia. As far as I could determine, there are now approximately 20,000 Orthodox churches and 35,000 priests. Thousands of churches have been converted into museums. Those that survive are supported by their own congregations and must pay taxes to the State.

I asked Alla if I would be permitted to take pictures inside the church during the service. She sought out the custodian, also a non-believer, who escorted us to the balcony, where I shot many stills and movies.

Whether the Gospel was preached, I do not know. I do know there was a large carving of Jesus on the Cross in the huge room, bearing the words, "Christ Is Risen." And I do know the people were seeking to worship God, the best they knew how.

As we left St. Vladimir's, I told Alla that I would now like to worship at a Baptist Church. Her usually perfect composure was shaken a little. She didn't know where to find one. "This is what you call the \$64 question," she laughed. After a bit of research, she

Russian education: A challenge to America



Dr. & Mrs. Roy R. Smith
February 5, 1955

Letter #55-3

Dear Friends of the Mission:

I am reporting on the Executive Committee actions. The first three actions are scholarships. The first two have been under consideration for some time. Minor details have had to be cleared up and in one case are still to be cleared up. Their relationship to 2 of our important institutions is the primary reason for sending them. Mr. Kwak has been intimately connected with the radio station and has been awarded a scholarship covering his travel by the N.C.C. among several scholarships which come to them from the National Council of Churches of Christ in the U.S.A.

Following the action taken regarding the rehabilitation contingent fund, word has come from the Board (unofficial) that due to the large funds that have come in in the "One Great Hour of Sharing" another \$25,000 will be coming to Korea. When this action was taken it was estimated that there would be only approximately \$10,000 left in this fund so that the action covers that and not the new \$25,000 that is anticipated.

I think that everyone understands that the supplemental budget is intended to include primarily added expense that is involved in administering the rehabilitation work though we feel actually our regular budget has pinched us to such an extent that with the exhaustion of rehabilitation funds we will have difficulty in getting on without this supplemental budget.

Action B.A. 55-7 regarding the Seminary Board request was made without including the details of the request. You might like to know that its for a guarantee of \$100,000 over the next 5 years. If this guarantee is made, even though cash is not in hand, it will materially assist the seminary in getting the permission necessary to issue a bachelor's degree.

The action with regard to Severance and C.C.U. is not technically correct in the phraseology for the authorization of payment is to the Cooperating Board in the U.S.A. for these two institutions rather than the two institutions directly.

The following action regarding rehabilitation was taken in this form because the sum total of the first column added up to approximately the balance we had left for rehabilitation through 1954 to the end of March 1955. Since action was taken as mentioned above another appropriation of \$25,000 has been indicated as likely to be available soon; consequently, at our next Executive Committee meeting there will have to be some priority choosing in the second column plus any emergencies that might arise in the meantime as to how much will come out of the \$25,000. Some of the second column will doubtless be payable fairly early in the year when the first sums are made available out of the 1955 "One Great Hour of Sharing" campaign. There are items that may have to wait considerably longer. In view of the fact that the capital sums campaign that is beginning this year in our church in the U.S.A. which will not be made available until the end of the year, its conceivable that some of these items, even though approved by the Board, may not be actually available in cash until the end of the year. Therefore, considerable caution must be exercised in all of these institutions not to make commitments before we are sure that the money will become available.

The list of relief items will just about clear up all available relief funds for 1954-55 year closing March 31. Most of the most urgent items that have come in to us through the new system of Station and Hyubiwei conferences have thus been taken care of. These funds, of course, are available immediately.

Concerning the conference topics, you will all be hearing from me later on. I think the scholarship rules will be readily understandable without further explanation. In making the survey of our residence rehabilitation we were amazed to find the sum much larger than anticipated; namely, that over \$40,000 worth of repairs were still necessary to put all the residences in first-class condition. As our estimator did not have a chance to have his figures checked by the property committee of each station we are referring these back for station consideration. There should be serious consideration by each property committee in view of the large total as to whether the items are a proper charge against rehabilitation of the residences and compounds. In the Executive Committee discussion there was some criticism of some of the items that appeared.

Action I.A. 55-6 regarding vehicles seemed desirable because its so easy for all of us to forget that when vehicles are brought in a signed statement must be submitted by the Mission to the Korean government to this effect. We are legally bound to keep these restrictions. In approving the Church-Mission Conference Constitution we were not able to take the same action regarding the Church-Station Conference Constitution because they had not been submitted as yet for a review by the Executive Committee. Will all stations please make sure that copies of their constitution in Korean or English or preferably both are sent to the Field Representative as quickly as possible.

As a matter of interest I am sure all the members of the Mission will be glad to know that the Department of Stewardship and Promotion of the General Council of Presbyterian Churches in the U.S.A. is producing a film on the title indicated to which a very limited space is being given to Foreign Missions. Our Board has allocated most of this available space to Korea. Korea will, therefore, represent the Foreign Mission work of our Board throughout the world. A team will be out in another month or so to plan and shoot the desired scenes.

Action I.A. 55-9 regarding the 1955 budget I think requires no explanation, but a word should be made about the supplemental budget outlined in Action 10. This supplemental budget comes from relief which does not require being referred to the Board. Its also primarily based on the assumption that the administration of relief as distinct from rehabilitation requires this amount of money. That doubtless is partly true but if relief funds were suddenly withdrawn it would be very difficult for us to carry on our various obligations without these funds. That would especially hold for the refugee academies which are now being subsidized from these relief funds. It makes it highly important that we secure relief for our current budget rather than depend on straight relief funds. This total is not to be confused with action B.A. 55-6 concerning supplemental budgets from rehabilitation. This action requires Board approval before it can be drawn.

The following two actions concerning distribution among stations must be read with care for its based on the assumption that the Board will approve B.A. 55-6 just referred to above but should not be considered as available until Board action has been taken. Action I.A. 55-13 is taken as a temporary solution to a problem that must be handled at Annual Meeting time when the 1956 budget is arranged for.

The widows referred to in Action I.A. 55-15 have been receiving a straight dole now for close onto 5 years. Not a few have gotten jobs and are in no longer need of this dole though many of them are doubtless in dire need. There doesn't seem to be any good way of ascertaining the facts about them or appraising their relative needs. This is an effort to clear everything off. It is anticipated, however, that we may not be successful 100% and that further aid to these worthy women may be necessary. This will be worked out in the light of developments.

I notice that the Executive Committee has referred the next Executive Committee dates for the Field Representative to determine. The Field Representative determines that the Church-Mission Conference be held on the 27th and the Executive Committee be held the 28th and 29th. The possibility of change will depend on the closing hour of General Assembly when all the participating members of both gatherings will be in Seoul. The hour of opening of these two gatherings will depend on the closing hour of General Assembly.

As a matter of information word has arrived of the passing away of Mrs. George Winn. She and her husband were retired in Florida. She came to the field as a single woman but after marrying George Winn the two gave many years of useful service in Taegu. Their later years of service were devoted to Seoul from which they withdrew at the beginning of World War II. Those of you who knew them will want to be writing Dr. Winn.

You will also be interested to know of the pending visit of Dan Pattison on the 7th to the 10th of February. This is somewhat of a surprise visit and is a side trip to an official trip to the Philippines.

May I remind you in closing of the withdrawal of APO privileges after March 31. Its late now to get notices off to your friends for all mail will be returned to the States after the date indicated. There is a slight encouragement to the possibility of a reprieve on first-class mail but I think it would be quite unwise not to start stemming the tide immediately. Its so much easier to open the flood gates than to shut them. Because of the limitation of army facilities we cannot expect them to handle the great quantity of mail that has been coming out in the past, even first-class. My personal recommendation would be that even though the army does make concessions regarding first-class mail you keep this decidedly in control and available to your friends rather than to give general publicity to it. At best it can only be a postponement for a few months of what is inevitable.

Very sincerely,

Edward Adame

Edward Adame

EA:mas

EXECUTIVE COMMITTEE MINUTES
February 2-3, 1955

The Executive Committee of the Korea Mission of the Presbyterian Church in the U.S.A. met in Seoul on February 2-3, 1955 at 9:00 a.m. The meeting was opened with the reading of Psalm 91 by Dr. Adams and prayer by Miss Lawrence. Those present were: Dr. Edward Adams, Dr. Archibald Campbell, Dr. Francis Kinsler, Rev. H. J. Hill, Miss Olga Johnson, Miss Edna Lawrence, and Rev. E. Otto DeCamp.

the following Information Actions were taken ad-interim.

I.A. 54-180 TAEGU BIBLE INSTITUTE PAINTING: It was voted to appropriate 260,000 hwan (\$450.) from rehabilitation contingent fund for labor involved in painting Taegu Bible Institute.

B.A. 54-~~181~~⁶⁵ RADIO STATION CAPITAL DEFICIT: In response to the suggestion of Dr. John C. Smith, it was voted to give an additional \$1,200 from rehabilitation funds to help meet a \$3,000 shortage in the radio station capital needs.

The following Board Actions were taken.

B.A. 55-1 SCHOLARSHIP FOR DR. PYUNG HI LEE: It was voted to ask the Board to appropriate \$2,000 for one-year scholarship study in America for Dr. Pyung Hi Lee of Severance Hospital.

B.A. 55-2 SCHOLARSHIP FOR REV. HOC SIK SYN: It was voted to approve tentatively and to ask the Board to appropriate \$2,000 for one-year's observation scholarship in America for Rev. Hoc Sik Syn of Taegu Sinmyung Academy. But, since certain items have yet to be cleared, final decision to be left with the committee composed of Dr. E. Adams and Dr. A. Campbell.

B.A. 55-3 SCHOLARSHIP FOR SANG SOO KWAK: It was voted to ask the Board to appropriate \$2,000 for scholarship study in Westminster Choir School for Mr. Sang Soo Kwak.

B.A. 55-5 REHABILITATION CONTINGENT FUND: It was voted to request the Board to appropriate the balance of the 1954-55 rehabilitation allocation for use as a contingent fund.

B.A. 55-4 SCHOLARSHIP FUNDS: It was voted to request the Board to appropriate \$10,000 from rehabilitation for additional scholarships.

B.A. 55-6 1955 SUPPLEMENTAL BUDGET FROM REHABILITATION: It was voted to request the Board to appropriate \$9,200 from rehabilitation for the 1955 Supplemental Budget, this to be divided as follows:

Sub-Class C - Mission Office:	
1) Expenses	\$700.00
2) Employees	1,500.00
3) Juridical Person	1,000.00
4) Printing	<u>1,500.00</u>
	\$4,700.00
Sub Class E - Itineration & Transportation	3,000.00
Sub Class F - Station Employees	<u>1,500.00</u>
	\$9,200.00

B.A. 55-7 SEMINARY BOARD REQUEST: It was voted to forward to the Board with our approval the request of the Seminary Board of Directors for a statement concerning further commitments with the understanding that no more grants will be made for buildings on South Mountain until the legal title has been made secure.

B.A. 55-8 SEVERANCE AND C.C.U. GRANTS: It was voted to authorize payment by the Board directly to Severance and Chosen Christian University the budget items of \$5,000 each, with this specification that \$1,000 of the Severance sum be designated for use by the Nurses Training School.

B.A. 55-9 REHABILITATION REQUESTS: It was voted to request the Board to grant from rehabilitation the following sums which had previously been approved by the Church-Mission Conference (Hyubiwhei):

	<u>From present grants</u>	<u>From 1955-56 grants</u>
Sinmyung Academy Capital	\$10,000	
Kyungsin Academy	8,000	
Taegu Hospital Dispensary Equipment <i>of same name</i>	4,000	\$ 6,000
Keisung Academy repairs	3,000	2,000
Andong Dispensary	5,000	5,000
Andong High School	4,000	6,000
Chungju Seikwang Academy		20,000 on condition that the new constitution of the school is fully approved by the mission)
Radio Station	3,000	
Seminary for land purchase		16,000
Literature	7,000	13,000
Pierson Rehabilitation	2,000	3,000
Unkwang School Seoul	2,000	
Taegu Bible Institute Paint Purchases	1,500	
Taegu Chauffeur House		1,200
C.L.S. Furnace, lights, land		2,080

The following Information Actions were taken

I.A. 55-1 RELIEF EXPENDITURES: It was voted to authorize from relief the following expenditures:

Taejon Project Foundling Home	\$ 5,000
Taegu Hospital Charity	3,000
Seoul 6 Widows Homes	4,784
Andong Widows Home	1,500
Missionary ^{see} Tal Yung's Family travel	1,000
Kyung Pook Mens Hostel	1,000
Kyung Pook Womens Hostel	1,000
Chungju T.B. Dispensary	600
Pusan Chukki Bible Club Property	2,000
Christian Newspaper for ROK Chaplains	2,000
Yesan Orphanage	200
Andong Old Folks Home land	500
White Wings Orphanage	300
Yungdongpo fire victims	150
Yungdongpo Beggar boys home	1,500

I.A. 55-2 PLANNING CONFERENCE TOPICS: In line with the policy letter from Dr. C. Leber, it was voted to request the Field Representative to plan specific topics for discussion at each Church-Station and Church-Mission Planning Conference during the next year.

I.A. 55-3 SCHOLARSHIP RULES: It was voted to adopt the following scholarship rules:
1) Presbytery must request the Mission for all ordained personnel who desire a scholarship. 2) All scholarship applicants must be approved by Station-Church Conference or the Mission-Church Conference before presentation to the Executive Committee. 3) Anyone who is a staff member of institutions must present papers indicating that the institution has chosen them as their priority choice for training abroad. The same would apply to prospective members.

I.A. 55-4 RESIDENCE REHABILITATION SURVEY: It was voted to refer the residence rehabilitation survey back to the Stations for more careful examination. A report to be made again at the next Executive Committee meeting, it being understood that necessary residence repairs may be continued in the meantime.

I.A. 55-5 MONTGOMERY WARD ORDER: It was voted to authorize the Seoul members of the Executive Committee to pass on the anticipated Montgomery Ward order for hardware and other building supplies.

I.A. 55-6 DISPOSAL OF VEHICLES: It was voted to remind the Mission that no vehicle brought into Korea in the Mission name (by an individual or organization other than the Mission) can be disposed of within five years without government and Mission permission.

I.A. 55-7 CONSTITUTION OF CHURCH-MISSION CONFERENCE: It was voted to approve the Church-Mission Conference Constitution as revised at the joint meeting on February 1.

I.A. 55-8 "THIS HIGH CALLING" MOVIE: It was voted to ask Raymond Provost to give time to help with the filming of the Korea portion of the motion picture "This High Calling".

I.A. 55-9 1955 BUDGET: Since the grant for the 1955 budget has been approved by the Board, it was voted to authorize stations and institutions to draw according to this budget except that in Class VII Sub Class C \$75, shall be taken from Kyung Puk Presbytery and \$25. from Kyung An Presbytery for use by the new Kyung Choong Presbytery. The 1955 Budget reads as follows:

CLASS IV-- Mission and Station Administration		
Sub-Class A	Mission Meetings and Committees	\$1,000.
Sub-Class C(1)	Mission Office	
	1. Expenses	\$400.
	2. Employees	800.
	3. Juridical Person	300.
	4. Printing	100.
	(2) Field Representative (non-transferable)	1,600.
Sub-Class D	Moving	3,000.
Sub-Class E	Itineration & Transportation (non-trans.)	50.
Sub-Class F(1)	Station employees	6,000.
	(2) Publicity	2,500.
		<u>200.</u>
		\$14,350.

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CLASS IV Total brought forward		\$14,350.
CLASS VI--Church General		
Sub-Class A National Christian Council	\$225.	
Sub-Class B 1. General Assembly Christian Education	1,110.	
2. Korean Council of Christian Education	100.	
Sub-Class D Christian Literature Society	<u>1,000.</u>	2,435.

CLASS VII--Evangelism		
Sub-Class C Forward Evangelism--Men		
1. Kyungki Presbytery..	\$500.	
2. Choong Puk "	275.	
3. Kyung An "	250.	
4. Kyung Dong "	250.	
5. Kyung Puk "	270.	
6. Kyung Suh "	150.	
7. Kyung Choong "	<u>100.</u>	1,800.
Sub-Class D Forward Evangelism--Women		
1. Kyungki Presbytery	150.	
2. Choong Puk "	120.	
3. Kyung An "	120.	
4. Kyung Dong "	120.	
5. Kyung Puk "	140.	
6. Kyung Suh "	<u>50.</u>	700.
Sub-Class E Other workers (student evangelists)		100.
Sub-Class F 1. Rural, industrial, social		
Rural	1,500.	
Social	<u>100.</u>	<u>1,600.</u>
		4,200.

CLASS VIII--Educational.		
Sub-Class C Colleges		
Chosen Christian University		5,000.
Sovereance Union Medical College	4,000	
Sovereance Nurses Training School	<u>1,000</u>	<u>5,000.</u>
Sub-Class D General Assembly Seminary		5,000.
Sub-Class F Academics		
1. Chungsin	1,000.	
2. Kyungsin	1,000.	
3. Seikwang	600.	
4. Koisung	1,000.	
5. Siamyung	1,000.	
6. Andong	<u>600.</u>	5,200.
Bible Clubs		225.
Bible Institutes		
1. Florsen	1,200.	
2. Kyungnam	300.	
3. Choong Puk	1,200.	
4. Kyung An	1,000.	
5. Kyung Dong	750.	
6. Kyung Puk	1,750.	
7. Kyung Suh	<u>500.</u>	<u>6,700.</u>
		27,125.

CLASS IX--Medical		
Sub-Class B Taegu Hospital	1,000.	
Sub-Class C Taegu Nurses' School	<u>1,000.</u>	2,000.

CLASS X--Literature		
Sub-Class B Mission Publication Fund		900.

CLASS XI--Audio-Visual Program		
Audio-Visual		<u>1,500.</u>
Total		\$52,510.

I.A. 55-10 1955 SUPPLEMENTAL BUDGET FROM RELIEF: It was voted to approve the use of \$9,400 from relief for the 1955 Supplemental Budget. Said funds to be disbursed as follows:

CLASS IV - Mission and Station Administration			
Sub-Class C(1) Mission Office			
	1) Expenses	\$400.	
	2) Employees	1,000.	
	3) Juridical Person	<u>500.</u>	1,900.
Sub-Class E Itineration & Transportation			3,000.
Sub-Class F Station Employees			<u>1,000.</u>
			\$5,900.
CLASS VIII - Educational			
Sub Class F Academies			
	Soongsil Academy	500.	
	Taikwang Academy	1,000.	
	Soong Eui Academy	500.	
	Posung Academy	<u>500.</u>	2,500.
CLASS IX - Medical			
Sub-Class B Taegu Hospital			<u>1,000.</u>
			\$9,400.

I.A. 55-11 1955 ITINERATION AND TRANSPORTATION: It was voted to divide the 1955 Itineration and Transportation budget funds between Stations as follows: Seoul 35% - \$4,200; Taegu 35% - \$4,200; Chungju 15% - \$1,800; Andong 12% - \$1,440; Taegjon 3% - \$360.; Total \$12,000. It was also understood that as of January 1, 1955 all transportation charges must be made with each stations allocations.

I.A. 55-12 STATION EMPLOYEES BUDGET: It was voted to divide the 1955 Station Employees budget as follows: Seoul \$1,700; Taegu \$1,700; Chungju \$800.; andong \$800.; Total \$5,000.

I.A. 55-13 N.C.C. FUND: It was voted to pay the National Christian Council \$75. from undesignated gifts to bring our annual dues to the required \$300. level.

I.A. 55-14 REBUILDING CHRISTIAN CHURCHES GRANT: It was voted to authorize distribution of grant A-6146 Rebuilding Christian Churches to the stations in the following ration: Seoul 35%, Taegu 35%, Andong 15%, Chungju 15%.

I.A. 55-15 WIDOWS ON RELIEF: It was voted to set April 31, 1955 as the deadline for separating from our relief rolls the widows of martyred pastors, it being understood that they will be granted a separation allowance of a 3 months separation allowance plus a hand sewing machine or a 6 months separation allowance.

I.A. 55-16 TRAVEL TO BANGKOK. It was voted to grant permission for Rev. B. Otto DeCamp to attend the Asia Mass Communications Conference in Bangkok in March and to grant from Rehabilitation Continent Funds \$600 toward travel expenses of the delegates from Korea.

I.A. 55-17 SEVERANCE GRATUITY: It was voted to instruct Seoul Station to appoint a committee to investigate the medical charity needs at Severance and to empower this committee to draw up to \$2,000 in relief for this purpose.

1. A. 55-18 1955 ANNUAL MEETING: It was voted to have the 1955 Annual Meeting in Seoul to begin on June 23 at 7:30 p.m.
2. A. 55-19 NEXT EXECUTIVE COMMITTEE MEETING: It was voted to have the next Executive Committee meeting on April 27 or 28, the exact date to be decided by the Field Representative.